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Suffragium Protestantium.

Wherein Our

GOVERNOURS

ARE

Justifyed

In Their

Impositions and Proceedings Against Dissenters.

Meisner also and the *Verdict* rescued from the Cavils and Seditious Sophistry of the *Protestant Reconciler.*

By Dr. *LAURENCE WOMOCK*, Arch-Deacon of *Suffolk.*

Col. 2. 4. Τοῦτο ὑ λέγω ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.

Hoc dico
Ne quis vobis imponat, Oratione speciosa,
Per falsas Ratiocinationes,
Sive ex malitia, sive ex Insciti
Id Fiat.

London, Printed for *Robert Clavel*, at the *Peacock* in St. *Paul's* Church-yard, 1683.

1683
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A

Special Verdict

Againſt the

PROTESTANT

RECONCILER.

S. *Paul* foretold that after his departure *grievous Wolves ſhould enter in* (with a deſign and malice) not to ſpare but *to devour the Flock:* theſe were Wolves in Sheeps cloathing, whoſe buſineſs was to ſteal, to kill and to deſtroy; but theſe were not all, and perhaps not the moſt pernicious of the Churches Enemies: He foretells further, that *alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things to draw Diſciples after them.* And this Propheey is fulfilled in

our *Reconciler*. For among others he is risen up, with his perverse Principles, to make and engage a Party.

Had he intended the satisfaction or information of his *Superiors*, his Duty would have prompted him to have presented his Papers humbly into their hands and with a modest submission to have expected the result of their wise Councils. But a *Noverint Universi* was fitter to carry on his popular Design, and to *caress* his dear Vain-glory.

He should have come in the Spirit of *Elias*, to turn the hearts of the Fathers unto the Children, the Holy Fathers Mind and Principles, their Faith and Affections into the Children: and *the Disobedient to the Wisdom of the Just*: That what the Fathers have believed and practised, the Children may also embrace and follow.

[illegible] L. Brug. ad [illegible]c. 1. 17. & [illegible]ul. de Palatio in Mal. 4. 6.

He could have told them, that Christ having assured his Disciples that God, who hears the Addresses of His Church, he streightly commands them also to hear Her, upon pain of forfeiting Her (which is the same with His) Blessing; being deservedly (for their contumacy in their Disobedience) turned out of Her Communion as Publicans and Heathens.

He

He might have been pleaſed to take notice, how Chriſt reſolves the caſe of Conſcience about the *Tythe* of *Mint* and *Cummin*, and the weightier matters of the Law, ſaying unto ſuch as were concerned to be well informed, *Theſe things ought ye to have done and not to have left the other undone.* How Chriſt obſerved not only the ſervice ſolemnly eſtabliſhed, but ſuch Cuſtoms and Feſtivals as had no divine Inſtitution, laying down this for a Rule of Conſcience; *Thus it behoves us to fulfill all Righteouſneſs.* Matth. 23. 23.

He might have put them in mind (as St. *Paul* exhorts) to be ſubject to Principalities and Powers, and to obey their Spiritual Guides in their Conduct and to ſubmit to their Orders; in regard that the ſpirit of the very Prophets ought to be ſubject to the greater authority of the Prophets. Matth. 3. 15. Tit. 3. 1. Heb. 13. 7. 17. 1 Cor. 14.

He knows very well, that we ought not to be contentious about the Cuſtoms and Practices of the Church, when they do not ſuperſede the Commands of God, nor interfere with them. That the Governors of the Church have a great Authority from our Lord, and are intruſted in his ſtead to ſet things in Order for Edification and Decency in Gods

public Worſhip and Service. And when they have done this with great prudence and deliberation, that the ſubjects are to do their duty without murmuring or diſputing, and to honour ſuch their Governors very highly for their work-ſake.

If not, he could have informed his Readers, That Chriſt hath furniſht thoſe Governors with the power of the *Keys* to ſhut the door as well as to open it, with a *Rod* for Diſcipline, Authority to *mark* and *cenſure*, to *admoniſh* and *rebuke ſharply*, to ſtop their mouths who ſpeak preverſe things, and to reject them from the Communion of Chriſt's Church, if they will neither obey her commands, nor regard her admonitions.

Are they not entruſted by our Lord to make Orders for Diſcipline, and to take the meaſures of Decency by their own Judgment and Prudence? and when they have eſtabiſhed all things to God's Glory, the Peace and Edification of the Church, is it our Duty to follow our Guides or to controul them? to confront our Governors or to obey them?

When a difference aroſe betwixt the Jews and Gentile Converts, 'twas thought the moſt prudent and likely way

Way to compose it, to have recourse to the Apostles and Elders about it, and the Holy Ghost did assist them in the Decision; and S. *Paul* himself carried about the *Decrees* to be kept. But our *Reconciler* takes another course to *buoy* up a sinking Cause and Faction; He Censures all the Governors of Church and State; decrys their Imposi ions and directly quarrels their Authority. *Acts* 15. *Acts* 16. 4.

Yet 'twas the Resolution of the *British* Divines at the Synod of *Dort*, *In adiaphoris Supremus Magistratus vice Dei ostendit quid expedit & decet:* The Supreme Magistrate, declares in God's stead what is decent and expedient, in things indifferent. *This* the whole *Synod* assented to; and by this Rule they justified their Proceedings against the *Remonstrants*. *Acta Synod. in fol. De æquitate Decreti Synodici. pag.* 139.

And if the pretence of *Christian Liberty* be allowed to retrench the Kings Prerogative in *Church-matters*; 'twill soon follow the Pope's Practice (*in Ordine ad Spiritualia*) and invade his Authority in Temporals. All times have afforded examples of turbulent Spirits, who thought their *Christian Liberty* could not consist without the downfall of the Civil Power. That their Religion did

exempt them from all the Laws and Ordinances of men, and gave them a *Priviledge* to oppose and banish the very *Office* of the Magistrate from among them. This *Calvin* as well as *Bullinger* has observed. And *Gualter* tells us, that the *Jews* elated with the conceit of their Ancient Dignity, took it in great disdain, that the Posterity of *Abraham*, and the Elect people of God, should be in Subjection to the *Romans*; wherefore they made frequent Insurrections to recover their Ancient Liberty; and some had not quite cast off these *Principles* of Sedition, when they embraced the Doctrine of the Gospel. Many also of the *Gentil-Converts*, did with no less impatience bear the Yoak of such as were the Professed Enemies of Christ and his Gospel.

Argument.
Ep. ad Rom. 6.
Ad Rom. 13.

Ad Rom. 13.

And among these, a sort of subtil *Impostors* did insinuate themselves; and having *turned the Grace of God into Lasciviousness*, that they might enjoy their *carnal satisfactions* with the greater *license* and *impunity*, as St. *Jude* observes, they made it their business to abolish Government.

By this means the *Christian* Religion was at all name among such as were in Authority

Authority, as the Parent and Breeder of Tumults and Seditions; as at this very day, says *Gualter*, many render our Religion suspected and odious to Princes upon the very same account.

For this reason the Apostle does so frequently extol Authority, and so earnestly inculcate and press that Subjection and Obedience, which is justly due to it:

Thus St. *Peter* commands the *Jews* to obey *Kings* and such as Governed by their Commission. And St. *Paul* enjoyns *Titus* to admonish those under his charge to obey *the higher Powers*; And *Timothy* to make *publick Prayers* for them. And this he does with the greatest care and concern, when he writes to the Christians at *Rome*; because their Animosities and Disputes about their *Christian Liberty* were high, and nothing could be acted by the *Professors* of the Gospel there that looked so like Sedition, without the apparent hazard of the whole Church. 1 *Pet.* 2. 13. *to* 17. *Tit.* 3. 1. 1 *Tim.* 2. 1.

And this Doctrine, saith he, is no less needful *now* than *heretofore*, to repress the rage and madness of those *turbulent* Spirits, the *Anabaptists* and *Libertines*, who abuse their *Christian Liberty* to overthrow the *Power* of the *Civil Magistrate*.

For *they* presume, They are *Abraham's Seed* too, not *Semen Carnis*, but *Semen Fœderis*, The *Spiritual Israel* of God, and his *peculiar People*; and consequently intituled to all the *Prerogatives*, which the Scripture attributes to those under that *Character*. And being puft up with the conceit of their *Spiritual Dignity*, they look upon all Princes as Gods Enemies, and Usurpers of a *Spiritual Jurisdiction*, which they think does not belong unto them. Hereupon they are ever ready to mutiny, and raise Sedition to shake off that Yoak, which they falsly conceive to be *Tyrannical*, and to assert that *Lawless Liberty*, which they mistake for their *Christian Priviledg*.

Does not the *Reconciler* too much favour such *Factions*, and encourage the like *Anabaptistical Outrages* and run into the same *excess of Riot*, upon the like *unjust* account of *Christian Liberty*? I am sure he has given the *Alarm* to awaken the *Jealousie* of Princes, by abetting such peevish quarrels at their commendable Impositions.

For what is his Practice and the business of this Book? He speaks faintly of the Subjects Duty, but falls foul upon his Superiors; whom he condemns for their care to keep out the *Wolf* and the *little Foxes*; and attempts to overthrow their Authority by such weak and *fallacious* Arguments as have been baffled twenty times over; or else they are nothing to the purpose; or may be retorted with greater force upon the Party he takes upon him to plead for.

For (1.) He supposes men to be *weak*, and then he pleads stifly for a *Toleration* for them; yea, he supposes them to be *such weak ones*, and under *such* circumstances,

circumstances, as those were in S. *Pauls* time, and then alledges S. *Paul*'s Arguments on their behalf. These are *gratis dicta* and false suppositions, which he can find no ground for among all the Fathers he heaps together to countenance his *Hypothesis*; for which of them did ever condemn the Customs and Ceremonies of the Church in their times, upon the account of any thing delivered to the contrary in St. *Paul*'s Epistles?

Yet (2.) He supposes a *Multitude* of Rites and Ceremonies among us, and such as have nothing in them of real goodness, or of positive Order, Decency and Reverence; but such as are burdensome and scandalous, and these unjustly imposed, (which would be true enough if he could prove them to be such) and then as such he disputes against them. And indeed his design is to destroy all Authority in matters of indifferency; and to extend this false and Seditious Doctrine to the utmost, to blind and harden such as have rashly (I will not say maliciously) kickt at their Governors, and taken a vain occasion to stumble into Schism, He reckons not only the symbolical protestation of

of Christianity by the sign of the Cross, but the external worship of God, by bowing and kneeling, amongst things indifferent. p. 39. 76, iii.

We are therefore concerned to take into consideration, (1.) The Persons supposed to be weak and (2.) the Things they take occasion to scruple at.

I. Men may be weak either in their Faith or in their Morals. These last come not under our consideration in this Controversie.

Rom. 14. 1. *Him that is weak in the Faith*, saith the Apostle; Faith is here taken for Rom. 12. 3. 6. knowlege of Divine matters, especially of our Christian Liberty; that a man understands the difference of days and meats establish'd by the Ceremonial Law of *Moses* to be taken away by Christ under the dispensation of the Gospel. (*Calixt. ad Rom.* 14. 1.) The Apostles observation was that all men had not 1 Cor. 8. 7. this Knowledge. And these were the Apostles weak ones.

For (1.) they had been bred under *another dispensation*, the Discipline of a Ceremonial Law, which stood by Divine Right, and being of Gods own appointment, it had the greater force and tye upon the Conscience, and prevailed the

the more by bearing the Image of a venerable Antiquity, for Cuſtom which had inured them to the practice of it had a Prepoſſeſſion and made it little leſs than Natural.

(2.) On the other ſide they were called off to another Diſpenſation which totally evacuated the force of that Law, and reſcinded all thoſe Rites and Ceremonies to which they had been ſo long accuſtomed.

Now, that an Inſtitution eſtabliſhed with ſo much Grandeur, Dread and Majeſty ſhould quite loſe its Authority; and that they ſhould have a power to ſhake off that Yoak which had been put upon the Necks of their Reverend and Holy Fathers by God himſelf; this was the great ſtumbling-block, and the Objection they ſcrupled at.

They were but Novices in Chriſtianity, but newly called to the Profeſſion of the Goſpel; and they did not perfectly underſtand the Nature of the Chriſtian Liberty; this was their weakneſs; and their perſons are recommended to us under the title of *little ones*, of *Babes in Chriſt*, and of *weak Brethren*.

Such little ones, tho their judgments were weak, if their hearts were ſound

and

and their Faith unfeigned, Christ had a great compassion for them. *Take heed ye offend not one of these little ones that believe in me*: And so S. *Paul* for
Rom. 14. 1. his Babes in Christ; *Him that is weak in the Faith receive* into your Communion: but not so as to encourage him in his own prejudices, to quarrel with the course of other mens Conversation.

But did either St. *Paul* or Christ cocker them up in their childish weakness, and indulge them to continue Babes always (*as our Reconciler does*?) Did not our Blessed Lord chide his Disciples Duncery in his School? *O ye of little Faith! How long shall I be with you? how long shall I suffer you? O fools and slow of heart to believe!* Luke 24. 25. And did not St. *Paul* check the dulness and non-proficiency of his Disciples? *And I, brethren, could not speak unto you as unto Spiritual, but as unto Carnal* (He leaves out the word *men*, and adds) *even as unto Babes in Christ. I have fed*
1 Cor. 3. 1, 2. *you with milk and not with meat. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first Principles of the Oracles of*
Heb. 5. 12. *God; and are become such as have need of milk and not of strong meat.* Did not he

he and the reſt of the Apoſtles charge us to *be ſtrong in the Lord and in the power of his might: to grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt; and to be always building up our ſelves in our moſt holy Faith*, and ſo *to keep our ſelves in the love of God.* Eph. 6. 10, 2. Pet. 3. 18. Jude v. 20. 21.

But our Bleſſed Saviour knew there were and ever would be Wolves in Sheeps cloathing, and a generation of men that would not be ſatisfied either full or faſting: that would take offence at his *own freedom* as well as at the *Baptiſts auſterity.* Does he dandle theſe upon his lap for little ones? No, for ſuch he has ſeverer methods; an exprobration: *O Generation of Vipers*; and an increpation; *Wo unto you Scribes Phariſees Hypocrites.* And does not S. *Paul* alſo *mark them which cauſe Diviſions and Offences?* And does he not tell us ſuch are *falſe Apoſtles, deceitful workers, transforming themſelves into the Apoſtles of Chriſt* and to inhance the miſchief we are told farther, that *many ſhall follow* their pernicious ways. Does S. *Paul* flatter or connive at ſuch as theſe? no, his pious zeal breaks out into a juſt indignation againſt ſuch diſturbers of the Churches peace and ſafety. *I would they were even* Mat. 11. 18, 19. Matth. 12. 34. ---23. 13. Rom. 16. 17. 2 Cor. 11. 13. 2 Pet. 2. 2.

cut

cut off which trouble you: and he tells them plainly, he that addicts himself to such a practice, *he shall bear his judgement*, (and that a sad doom from the mouth of an Apostle) *whosoever he be.*

ibid. v. 10.

'Tis a very severe conclusion of Mr. *Calvin*, and he takes it from Christs example in curing the blind man which gave so great a scandal to the Pharisees. By this example (saith he) we are taught that such as are enemies to the truth of the Gospel, may be exasperated, *ac eos prorsus desipere*, and those Reconcilers do but play the fool, who do attempt to coaks the World into a fellow-ship with Christ, as to condemn all emergent Offences; when Christ himself does rather wittingly and willingly nettle and provoke the wicked. *Tenenda ergo, quam alibi præscribit, regula*, we must therefore observe that Rule which He prescribes in another place, that the *blind leaders of the blind* are to be neglected.

John 9. 14.

Mat. 15. 14.

We must be very careful therefore to observe as *Hemmingius* doth (*ad Rom.* 14. 1.) that in this point of tenderness, St. *Paul* speaks of such weak ones as had not yet fully learned the nature and use of their Christian Liberty, *& non de præfractis:*

præfractis: and ſpeaks not of the refractory, who ſtubbornly ſet themſelves in oppoſition to the truth. And *Bullinger* obſerves that the Apoſtle ſpeaks remarkably of regarding the infirmities of the weak, *nam malitiam nemo pius tulerit aut non oderit etiam*, for no good man will endure ſuch a ones malice, but rather hate it. Add yet that learned Proteſtant makes a further obſervation, *Porro placent ſibi hoc loco, qui ſuo ſerviunt commodo, & quod agunt, ad ſuum trahunt compendium*: That they who ſtudy to ſerve their own ends, and do nothing but what they can draw to their own advantage, do wonderfully pleaſe themſelves in that piece of Scripture; and ſo doth our Reconciler.

Ad Rom. 15. 1. And *Beza ad Rom.* 14. 2. *ait, Non tos qui malitioſe & præfractè reſiſtunt Evangelicæ libertati, ſed qui ſola ignorantia peccantè hic infirmos vocari. Hi ſcandalizantur quia veritatem neſciunt: illi quia veritatem oderunt. Hemming.* Syntag. de Scandalo.

But (2.) willful and affected Ignorance does excommune us from the privilege of a weak Brother as well as malice and ſtubbornneſs. We muſt not think (ſaith St. *Chryſoſtome*) that ignorance will be ſufficient for our Defence: for there will come a time when we ſhall be puniſh'd for our ignorance; that is to ſay, when ignorance it ſelf ſhall find no pardon. For the *Jews* were ignorant, but they were ignorant of thoſe things, the ignorance whereof deſerves (or ſhall obtain)

Chryſoſt. ad Rom. 14. *Homil.* 26.

obtain) no pardon: the *Greeks* alſo were ignorant, but they have no excuſe. For if thou art ignorant of ſuch things as cannot be known, thy ignorance is not culpable: but if thou be'ſt ignorant of thoſe things which are both poſſible and eaſie to be known, thou do'ſt deſervedly ſuffer extreme puniſhment.

Let us take heed therefore that we be not impoſed upon by the vizor or fraud of pretended little ones. Theſe Diſſenters would (one while) be accounted weak Brethren: but upon what account can we eſteem them ſo? were they bred up (as the *Jews* were under *Moſes*) under another Diſpenſation? Were they taught another Goſpel than what S. *Paul* Preached? If they were, I am ſure they have not ſo learned Chriſt. If they were nurſed up in falſe Principles from their Childhood, is it not high time for them to put away thoſe childiſh things? have they not had time enough and means enough to be better informed? are they not of age and of capacity to underſtand the doctrine and practice of the Chriſtian Liberty? what it is in it ſelf, and the extent of its nature, and what it is in its uſe, when it is limited and determined by Authority.

But

But they ſtudy to contend, and to build themſelves up in Faction. They give themſelves up to vain jangling and perverſe diſputings, inſtead of an humble and modeſt addreſs unto their duty, which they are obliged to perform *without murmuring and diſputing*. If theſe be S. *Paul*'s Babes in Chriſt, I am ſure they are very froward ones. But they aſſume the title of weak Brethren for other ends, their weakneſs improves into Faction, and therein they ſtrengthen themſelves, and boaſt of their might againſt all Right and all Authority and Power, nothing will ſerve their turn but Chriſt on his Throne, and that muſt be one of their own make, according to their own imagination; and therefore 'tis no wonder, they think he can never aſcend it without the help of their Sedition. *Phil.* 2. 13.

Juſt ſuch weak ones were thoſe Fanaticks which infeſted *Germany* in the infancy of the Reformation, well eſteemed they were at firſt for their preſumptive well-meaning, pitied for their ſimplicity and countenanced for their zeal and fair pretenſions unto Godlineſs: but when they began to ſet up themſelves in their taking Arms for Jeſus Chriſt,

and to oppoſe all eſtabliſht Order and Government but their own; the Princes thought it high time (when they had unmaſq'd their hypocriſie) to lay aſide their own compaſſion and kindneſs and to deal with them according to their deſerts, at the rate of head-ſtrong and ſturdy Rebels.

But from the Perſons he pleads for, under the feigned notion of weak Brethren (whoſe pulſe and temper we may be called upon to feel and examine a little more preciſely hereafter) let us paſs on to conſider the things he pleads againſt, as things indifferent, which he thinks to be no leſs imprudently than uncharitably impoſed.

And here I muſt premiſe, that, this *Reconciler*, is as like to be an Ἀλλοτριοεπίσκοπος; ſuch a buſie-body in matters which he has no concern to intermeddle in, as any of thoſe, whom the Apoſtle tells us do deſervedly ſuffer (as it is fit they ſhould) amongſt evil doers.

1 Pet. 3. 17. chap. 4. 15.

For has he any order from his Superiours to undertake the part of a Reconciler? did they furniſh him with inſtructions and give him his Rules and Meaſures to guide him in a matter of this importance to Church and State? or has he

he any Commiſſion from the Diſſenters to act and play the Advocate on their behalf? have they made their laſt Will and Teſtament about things indifferent? Does he know what they are content to bequeath to the Church, or what they are reſolved to take from it? Can he tell what will fully ſatisfie their ſcrupuloſity, and bring them into ſo hearty a compliance with us as may ſettle a happy and a ſeaſonable conformity amongſt us? if he can produce no delegation to this effect (the deſign he goes upon running Counter to the Laws and Cuſtoms eſtabliſht) his attempt will be ridiculous, and appear to conſiſt of as many and as impertinent fooleries as thoſe he has ſo civilly charged the Learned *Meiſner* with. But let us proceed.

When *Moſes* the great Law-giver was about to make the Tabernacle (a Type of the Church) he was admoniſhed thus of God, *ſee that thou make all things according to the Pattern ſhewed to thee on the Mount.* But I do not find that ever he called the people to conſult whether they approved of this or that part of the pattern; nor do I find any attempt of theirs to queſtion or diſpute the decency of any particular piece of Heb. 8. 5.

that pattern. Now parallel to the Pattern on the Mount, the Apoſtles had the mind of Chriſt after his frequent Sermons and private diſcourſes. And S. Paul had it alſo by a ſpecial revelation. And a proſpect of this Pattern, we have in thoſe General Rules of the Apoſtles, *let all things be done decently and in order, to publick edification and the Glory of God.*

Acts 1.
Gal. 1.

Theſe were the Pattern on the Mount under the New Teſtament, the Ritual Law of the Holy Goſpel, by which alone the Authority of Governors is limitted and directed. And when matters of Eccleſiaſtical Diſcipline are eſtabliſhed by their Prudence according to this Rule, the ſubjects Duty is to ſubmit and follow their ſteps and practice. And if this were well obſerved it would preſently free them from all their doubts and ſcruples as well as from their Schiſm; which can never be excuſed, unleſs they can prove, that their Governors do act contrary to the divine Canon, in which caſe only, they may plead with S. *Peter whether it be right, &c.* But the *Reconciler* can never make uſe of that Plea againſt our Governors in favour of the Diſſenters (if he reckons

Acts 4. 19.

ons them amongſt S. *Pauls* weak ones) becauſe he confeſſes (p. 73.) the Apoſtle has made as perfect and full a determination againſt them as words can make.

And 'tis a little ſtrange to obſerve the want of Ingenuity in this *Reconciler*: (according to the wonted practice of the Party) he repeats their Cavils and Objections, but never takes notice of the Anſwers that have been returned; it ſeems they have been refuted with ſo much ſtrength of reaſon, that he thought himſelf not able enough to grapple with it. But this is not all, he makes a great cry againſt the impoſition of unneceſſary Ceremonies, as if the Conſtitution of this Church were over-burthened, and the good Seed of the Goſpel choaked with the multitude of them, when in truth upon a ſtrict examination they will not amount unto a number. For we may obſerve

That he reckons ſome obſervances among things indifferent, which really are not ſo. He does inſtance in bowing and kneeling, which are parts of Gods external Worſhip, ſuggeſted by the light of nature, and enjoyned by the ſecond precept of the Moral Law; which

command binds always (*ſemper non ad ſemper*) but becauſe this external Worſhip may be exhibited in ſeveral geſtures of the Body, which cannot be all performed at once, therefore it is left to the wiſdom of the Church to determine it (*pro hic & nunc*) for place and ſeaſon; for which notwithſtanding She wants not Her ſufficient directions in holy Scripture.

2. We may obſerve that all things are not alike *indifferent*. As in thoſe Heavenly bodies, *there is one Glory of the Sun, another of the Moon, & another of the Stars and one Star differeth from another Star in Glory:* So a great diſparity there was betwixt the State and Magnificence of the firſt and ſecond Temple, for even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth. And to bring the diſcourſe more cloſe to our concern; a *Surplice* is generally a thing indifferent; and yet, when we come to ſpecialties, who ſees not that there is a great difference betwixt one of *Cambrick* and one of *Canvas*: and the richer it is in value according to common eſtimation, the greater reſpect it ſhews to the perſon to whom we do therein adminiſter. And this

2 Cor. 3. 10.

is

is God's own account as well as mine; when the people made the Table of the Lord contemptible by their lame and blind Sacrifices, God upbraids them for their profane ingratitude; *Offer it now unto thy Governor: will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of Hoſts?* Mal. 1. 7. 8. And we muſt remember that it was the Poverty of the Offerer which God condeſcended to, when he accepted of a pair of Turtle-doves or two young Pigeons for an Oblation; and this was only in caſe of a private perſon, who was able to preſent no more; and ſo muſt not be brought into example, when we are concerned for publick Adminiſtrations. And we may conſider further that

The eſtimate of Veneration and Reverence is taken from the cuſtoms of ſeveral Places and Countrys: to put off our ſhooes in holy places among us would be undecent; and ſo it would be thought to kiſs the Kings hand upon our tails. Whatever they do in other places, our Governors have adjudged the Geſtures and Obſervances in uſe among us to be the moſt Reverent; and 'tis left to their judgment by Chriſt himſelf to determine it; and I know no Goverment of

State or Church in the World, that will lightly change their Country Customs to gratifie the designs or importunity of any impetuous Faction, that is crept in, or risen up amongst them.

3. 'Tis to be considered that there are some things indifferent in the General, and yet there is a necessity for their specification. And herein 'tis left to the prudence of Governors to determine. This is so evident of it self, that the Dissenters acknowledge it, in the instances of time and place. There can be no publick Administration, no solemn Assembly without them; herein therefore they will allow Authority to determine.

And why not as well in the matter of Habit? For to go naked is against the Law of natural decency; and to go in a Fools Coat is ridiculous: wherefore if Modesty has virtue enough to make a thing necessary, some Habit ought to be appointed for publick Officers in their publick and solemn Administrations; and who should determine this but the Governors?

And the like we may plead for our Gesture, for some Gesture in the performance of Gods Worship and Service is of absolute necessity (there can be nothing

nothing done without it) Authority therefore must determine; and (as was hinted even now) Holy Scripture does ſuggeſt enough for the direction of the Church herein, in the Revelation made to the Holy Evangeliſt, we find the Saints and Elders in three ſeveral poſtures; they were ſitting, *Rev.* 4. 4. (2.) They were ſtanding, *Rev.* vii. 9, 3. they were falling down upon their knees or faces, *Rev.* iv. 10, & 5, 8, 14. their ſitting was a poſture wherein they did attentively hear and receive the Holy Oracle and Inſtructions of the Goſpel (as *Rev.* iv. 4.) their ſtanding was, to profeſs their Faith in Chriſt and to ſing God's Praiſes: their falling down (whether upon their knees or faces) was to Adore and Worſhip.

Rev. 7. 9. 10. & *Rev.* 5. 9, 10, 11, 12. compar'd with *v.* 8. and 14. *Rev.* 4. 10. 5. 8. 14. 7. 11.

No doubt their behaviour was ſeemly and Reverent in all theſe ſeveral Poſtures or Geſtures: but ſitting (as to hear) was not ſo Reverent as ſtanding, and ſtanding (as to ſing lauds and praiſes) was not ſo Reverent as proſtration (or falling upon their knees or faces) when they offered up their prayers (*Rev.* v. 8.) or when they did adore and worſhip God and the Lamb, they performed it with the profoundeſt Veneration

neration and Reverence: and from this Pattern on the Mount, the Church does take and prescribe Her practice.

For kneeling at the Sacrament, the penitent and devout soul must needs be convinced that it is expedient † for (1.) does not the profoundest adoration become us at the performing of our greatest Duty and Service? And do we not here commemorate the most bitter Passion and Death of our dearest Lord and Master; and shall not this humble us? And (2.) upon what account did he suffer that shameful and accursed death? Was it not for our guilt? Did not God lay on him the iniquity of us all? Was he not wounded for our transgressions? And shall not this bring us upon our knees? 3. Do we not here address our selves for Grace and Pardon? And shall we expect such blessings upon our tails? Is it not a custom with us, and do we not think it highly decent to kneel down when we kiss our Prince's hand to receive a Temporal Benefaction? For my part, when I expect to receive the greatest blessings of heaven from the ever blessed Jesus, by the hand of his Minister, to sit then upon my taile (which may be decent enough in their

† *Quia opus habemus stimulis, non parum valet genuflexio.* V. Calvin *ad* 6 Dan. 10. m. p. 73. in med. not that *genuflexio per se necessaria in precibus.*

their conceit, who can prophane the holy Sacrament *in lambs-wool*) ſeems a moſt vile irreverence, and to deal freely, I cannot find in my ſelf the leaſt inclination to communicate at our Lords Table in ſuch a poſture of good-fellowſhip.

4. We are to conſider, that where the Scripture is ſilent it is left to the prudence of Governors to determine what things are moſt expedient; and without this power there can be no Uniformity, nothing but Diſorder and Confuſion. The very firſt Convention at *Jeruſalem*, was to determine a Caſe of this nature; for the things there ſpecified were not neceſſary antecedently to the decree of that Council. The Apoſtle commends highly ſuch as obſerved Traditions and Ordinances of that kind, and ſuch as did not obſerve them, He cenſures as *diſorderly perſons*. Indeed the ſcene of the Governors Legiſlative power lyes chiefly in expedients. For as to ſin and moral vertue, therein they are but Executors to perform the will of the Supreme Law-giver.

Acts 15.28,29

1 *Cor.* 11. 2. 2 *Theſ.* 3. 6.

And now, becauſe our *Proteſtant Reconciler* upon all or no occaſion laſhes out upon the Surplice and the ſign of the

the Croſs (taking no notice at all of what has been offered elſewhere in their vindication) I ſhall add a word or two more for the ſatisfaction of the ingenuous Reader. How did the Saints and Elders appear before the Throne of
Rev. 4. 4, 7, 9. God to the great Divine? It was in white Robes: if they had been cloathed in Linſey-Woolſey, a Levitical Conſcience might have taken offence and bogled at it: but in repreſenting the ſtate of the Church and Prieſthood, in a Viſion to his beloved Diſciple and Evangeliſt, we may aſſure our ſelves he would not make uſe of ſuch a Habit as were ſcandalous.

And for the ſign of the Croſs (tho they cry out of many) 'tis the only Ceremony in all our practice of Religion; and it is but once apply'd to any ſingle perſon in his whole life, and that is done too, for the moſt part, without his conſent or knowledge (which therefore cannot be his ſin) by the hand of the publick Miniſter. This is the only ſymbolical ſign we have, that is under no neceſſity and of no Divine Inſtitution: yet this is a real proteſtation of our Faith in Chriſt Crucified; which Faith we muſt not keep to our ſelves as we may

may do ſome private opinion about matters of indifferency, wherein the Church has made no determination. That this is innocent and juſtified by the practice of thoſe Tribes in building their ſymbolical Altar, and of *Daniel* in ſetting open his windows, (which are approved by all Divines, and by God himſelf) and that theſe very examples are written for our learning we are taught by Mr. *Calvin ad Dan.* 6: 10. in p. 73. *princ.* Rom. 14. 21.

Diſcamus itaque, &c. *& Lavater. in Librum Joſuæ* c. 22. p. 72. 2. m. *exemplum piæ ſolicitudinis parentum pro filiis*, *&c.* as hath been ſufficiently declared elſewhere (tho the *Reconciler* thought fit to paſs it over in ſilence.)

But the Presbyterians are highly obliged to own that proof if they will maintain their own publick Communion and proteſted Doctrin; for in their, *Jus Divinum Regiminis Eccleſiaſtici*, *pag.* 16. they lay down this for a Rule in Divinity, That the ordinary examples of the Godly approved in Scripture, being againſt no general precept, have the force of a general Rule, and are to be followed; and p. 22. they ſay, Thoſe examples in Scripture are obligatory, whoſe ground,

ground, reaſon, ſcope or end are obligatory, and of a Moral Nature, and as much concern one Chriſtian as another, whether they be the examples under Old or New Teſtament.

Now I ſay that by a parity of Reaſon, the command and practice of the Church for the uſe of the ſign of the Croſs in Baptiſm is obligatory; becauſe the ground, reaſon, ſcope or end of it, which is the confeſſion of our Faith and Proteſtation of our Chriſtianity, is obligatory and of a moral nature, and as much concern one Chriſtian as another, one Church as another, one time as another.

Having thus briefly ſhewed the nature of thoſe impoſitions, which this *Reconciler* does condemn; and given a ſhort account of the temper of thoſe weak Brethren on whoſe behalf he ſo earneſtly ſolicites an indulgence; I cannot but reflect upon his Preface; wherein he does little leſs than traduce many worthy Perſons by alledging their condeſcentions, as if they had been the yielding up of a Right to thoſe Diſſenters againſt that Authority and Government, which themſelves did conſtantly aſſert and manage.

Indeed

Indeed their Charity and Compaſſion carried many of them very far that way. They ſaw us in a ſtorm; and our condition to be much like to theirs in the 27*th.* of the *Acts* (15. 18,19,20.) *When the Ship was caught* (the Church aſſaulted hy a violent Faction) *and could not bear up into the Wind, we let her drive. And being exceedingly toſſed with a Tempeſt, the next day they lightned the Ship: and the third day we caſt out with our own hands the takling of the Ship. And when neither Sun nor Stars, in many days appeared, and no ſmall tempeſt lay on us, all hope that we ſhould be ſaved was then taken away.* And this, upon the matter, was the caſe of the Epiſcopal and Loyal Party, who were Embarqued in the Eſtabliſhed Church of *England*; their crafty Adverſaries to raiſe a Storm againſt them, had put a conceit into the light heads of the Rabble, that they were bound for *Rome* too, as S. *Paul* was in another ſenſe; Hereupon their Frantick Zeal puſh'd them with an impetuous fury into Tumults, wherein the poor diſtreſſed Barque was ſo toſſed, She was in danger to be ſunk, or ſplit and daſh'd to pieces. In this forlorn condition no wonder

der their danger ſhould prompt them to caſt Anchor upon the unſteady ſands, or comply with any courſe or method, that might be thought expedient for their preſent ſafety. Sometimes empty Casks are thrown out by the skilfull Mariner to make diverſion for the ungovernable *Leviathan*, when he threatens to overturn their Veſſel. And if a *liberty of Propheſying* be not ſufficient to divert their rage and make them at a loſs, and ſtop their cry; then an *Irenicum* may be thought a pious charm to allay their heats, to appeaſe their animoſities and to bring them to a more calm compoſure.

Perhaps this *Reconciler* thinks we are in a Storm ſtill; and 'tis no wonder if he be of that opinion having taken ſo much pains to raiſe a bluſtering wind to blow up his *Euroclydon* of *Fanatick* Zeal amongſt us. But 'tis obſervable in experience, that ſuch well-meant attempts, at ſuch a ſeaſon, do for the moſt part give advantage to the watchful Adverſary, ſeldom anſwer their expectation, and never take effect, to the obtaining that pious end, which their worthy and learned Authors aimed at.

2. I find, that learned and good men may be mistaken; and 'tis an error of the right hand when Charity leads them to it. We are told that Mr. *Hales* found occasion to bid *John Calvin* good night: and whatever Essays of wit might come to his Friends hands when his Fancy was brisk and sprightful, I doubt not, when he came to a more mature judgment he took a solemn leave of many of those unhappy hallucinations, which had been more to his honour, if they had been buried in his ashes. I am sure his Tractate of Schism has been confuted no less than three or four times over. And for some others of a much higher rank than He, to my knowledge, they retracted those opinions which had given so much encouragement to the Factious Party, and bewailed their mistaken charity with great remorse upon all occasions, to make amends for the Scandal their well-meant tenderness had given to the Loyal and true Conformist.

3. There are none of them, I dare be bold to say, that ever intended such dismal dilapidations of the Church as the Dissenters had Projected, dream'd not of the introduction of such confusions as were the necessary product of

their pernicious practices; and were so far from adhering to them in the prosecution of their wicked Designs, that for the most part of them, they were sufferers under that 11*th.* Persecution.

For (4.) Their constant Practice in the use of the Liturgy as it witnessed their stedfast affection to the Church Established, so it betrayed them to the Spight and Malice of the Faction, who were carrying on a design to overthrow it. To say they acted herein against their Judgment, would bring their sincerity into question, and make their Authority of no value, and consequenty insignificant as to that purpose this *Reconciler* produces it for. We must conclude therefore, that whatever their condescentions were, they were intended meerly to gratifie the present weakness of such as they believed to be conscientious; but not all to countenance their Non-conformity.

5. For Foreign Churches and Universities, we very well understand both their Principles and their Practice. And we are well assured that the Doctrine and the Discipline, the Customs and Observances of the present Church of *England* are

are fully juſtified by them both; what eſteem they had for us, before the late times of Deformation we may learn from the pen of the *learned* and *noble Deodate* in his Epiſtle to the late Aſſembly; wherein he gives us this *Encomium*, *That Flouriſhing England, the very eye and excellency of all the Churches, Chriſts own choice, purchaſe and peculiar, the Sanctuary of the afflicted, the Arcenal of the faint-hearted, the Magazine of the needy, the Royal Standard of good hope* (*p.* 6, 7. & *p.* 17.) *He does acknowledge and ſolemnly declare it, That on the Theatre of the Univerſal Church, the Kingdom and Church of* England *have hitherto excelled and out-ſhined all the Churches upon Earth in Holineſs and Glory.*

Such as well underſtand the happy conſtitution of this Church of *England* cannot but have the like value for Her; and they that are of that perſwaſion, can never with a ſober judgment and deliberation, utter any thing in Derogation to Her Dignity. If this *Reconciler* can produce any thing from their example to our prejudice (tho 'tis far more fit that we ſhould be a Pattern and Law to them, than they to us) let him give us but one inſtance, wherein they deſtroy-

ed their own Eſtabliſhment to gratifie a diſcontented and Diſſenting Faction: the contrary whereof, has been ſufficiently proved to be the obſtinate reſolution of thoſe Churches, as well of the *Calvinian*, as of the *Lutheran* Denomination.

6. I ſay, we have the Authority of many other excellent perſons of another Judgment, to name ſome few, *Whitgift*, *Bancroft*, *Andrews*, *Laud*, *Sanderſon*, *Hooker*, *Heylin*, *Hammond*; whoſe judgments we have greater reaſon to rely upon; becauſe they judged the caſe with a more deliberate diligence, and weighed the importance and conſequences of a Change with a better attention, and by a clearer and exacter obſervation, diſcovered more fully the temper and deſign of this Diſſenting Party. And upon this account I ſhall only ſubjoyn the Reſolutions of a Wiſe and Learned Prince with a great and prudent Statesman.

King *James* concludes his Proclamation (of *March* 5. in the firſt of his Reign) in theſe words;

We do admoniſh all men, that hereafter they ſhall not expect nor attempt any further alteration in the Common and Publick Form

Form of Gods Service from this which is now eſtabliſhed; for that neither will we give way for any to preſume, that our own Judgment having determined in a matter of this weight, ſhall be ſwayed to alteration by the frivolous ſuggeſtions of any light Spirit. Neither are we ignorant of the inconveniencies that do ariſe in Government, by admitting innovation in things once ſetled by mature deliberation: and how neceſſary it is to uſe conſtancy in the upholding the publick determinations of States; for that ſuch is the unquietneſs and unſtedfaſtneſs of ſome diſpoſitions, affecting every year new Forms of things, as, if they ſhould be followed in their unconſtancy, would make all actions of State ridiculous and contemptible: whereas the ſtedfaſt maintaining of things by good advice eſtabliſhed, is the weal of all Commonwealths.

And his Grace the Lord Arch-Biſhop *Juxton* ſoon after his Majeſties happy Reſtauration, diſcourſing with me about the Indulgence (which was then the common talk of all the Town,) he was pleaſed to expreſs himſelf after this manner.

"That if the yielding of ſome few "ſmall matters (of indifferency) would

" win them to joyn cordially with us in " the practice of the reſt, he could very " well be content with it. But (his " Grace added) you know Mr. *W.* I " have ſometimes ſat at the Helm, and " truly I have ſtudied the temper of " theſe men, and could never find them " ſo ingenuous; Aſſure your ſelf Mr. *W.* " there is no way to Govern this ſort of " People, but by a ſtraight Rein. For " gratifie them in any thing, and you " but encourage them to ask more. Your " condeſcention ſhall be their Argument " that their requiries were juſt, and " your conviction that your own pra- " ctice is unwarrantable, nor will they " ever reſt ſatisfied till all matters of de- " cency and Order be laid aſide, to make " way for their own (as his Grace was pleaſed to call them) new-fangled In- novations.

After all this, methinks, ſo many Au- thentick Inſtruments, Proclamations and Acts of Parliament, ſhould be ſufficient to ſuperſede all that has been alledged, as of a much inferiour ſtamp and qua- lity.

But before we proceed further I ſhall offer two or three things to the Readers ſerious Conſideration.

1. The

1. The first is this, That the Church on Earth is not in a state of Triumph; and though this *Reconciler* may be a Trimmer in a modern Notion, yet if the Bride of the Lamb wants trimming, the Dissenters (tho they take his advice along with them) have no Authority to appoint Her Ornaments, nor are they called to be Her Dressers. Christ has taken a course to present Her to Himself *a Glorious Church, not having wrinkle, spot or blemish* at the day of Marriage. Eph. 5. 27. In the interim She is as a heap of Corn not clean winnowed from the chaff; as a field of Wheat with a mixture of Tares or Darnel: And this the Church is concerned to Tolerate, lest She should root up the Wheat for the Tares sake, or lest the good grain being separated from the chaff before the time and so left naked, instead of being carried into the Granary, should be cast out to be pick'd up by the fouls of the Air. Aug. Ep. And according to another of our Lords Parables, we suffer the bad Fishes amongst the good (till we come to the shore) *Ne diruptis per Schismata retibus, dum quasi malos pisces cavemus, in mare perniciosæ libertatis exeamus:* Lest Schism tearing the nets of the Church in pieces, we

should lanch out into the Sea of a pernicious Liberty. 'But as the Father 'saith in another of his Epistles, tho the 'Church being set among much chaff 'and tares, tolerates many things, *ta-* '*men quæ sunt contra fidem vel bonam vi-* '*tam, non approbat, nec tacet nec facit.* And I dare be bold to say, that in these respects, this Church of *England* is as innocent, and as eminently watchful as ever any Church was since the days of the Apostle.

2. 'Tis observable that many well meaning Souls are strangely imposed upon by the plea of a mistaken Charity. Charity I know has in many respects, the sovereignty of all vertues, and 1 Cor. 13. last. ought to have a great command in the conduct of all our actions: but to transform her into a foolish pity would be a huge degrading of her. A fond Mother will give the froward child the Apple as often as he whines and whimpers for it: but the prudent Father thinks the Rod a more useful instrument to cure him of his frowardness, and yet his affection is never the less towards him. Correction is a work of mercy as well as alms; and many times more seasonable and beneficial. St. *Jude* has given

ven us an excellent Rule. *And of ſome have compaſſion making a difference: and others ſave with fear pulling them out of the fire.* Such as cannot be won to do their duties by inſtruction and good advice, with other wholſom inſtances of gentleneſs, muſt fall under the correction of a ſeverer diſcipline; and there is ſome kind that will not be caſt out otherwiſe. * The ſtubborn *Ægyptian* will not conform to *Moſes*'s Treaty, till he ſees his Rod turned into a Serpent. This is ſevere you'll ſay, but 'tis no more than what we learn as well from the Practice as the Doctrine of the Apoſtle? For does he not threaten the *Corinthians* with his *Rod?* And does he not tell them he *will not ſpare*, but *will uſe ſharpneſs*; and this he threatens againſt the *Schiſmaticks*, no doubt, as well as other impenitent ſinners that he ſhould find amongſt them, 2 *Cor.* 13.2. And wherefore did he uſe or threaten this Severity? was it becauſe he *loved them not?* this he refers to the ſearcher of hearts to judge. This was ſound Doctrine and wholſom Diſcipline without queſtion in the Apoſtles time.

Jude Ep. 22,23

* See *Aretius* ad 2 *Cor.* 13. 2. *infra.*

2 *Cor.* 13.2,10.

2 *Cor.* 11. 31.

But perhaps the caſe may be altered now; no, it was not we are ſure in St. *Auſtin's*

Ep. 167. *Auſtins* time. *Quid igitur hic faciat Eccleſiæ medicina ſalutem omnium materna Charitate conquirens, tanquam inter phreneticos & Lethargicos æſtuans? nunquid contemnere, nunquid deſiſtere vel debet vel poteſt? utriuſque ſit neceſſe eſt moleſta, quia neutris eſt inimica. Nam & Phrenetici nolunt ligari, & Lethargici nolunt excitari, ſed perſeverat diligentia charitatis, Phreneticum caſtigare, Lethargicum ſtimulare, ambos amare. Ambo offenduntur, ſed ambo diliguntur: ambo moleſtati, quandiu ægri ſunt indignantur, ſed ambo ſanati gratulantur.*

'Now what remedy can the Church '(which with the tenderneſs of a Mo- 'ther ſeeks the good of all her chil- 'dren) apply in this caſe, whilſt ſhe is 'embroiled in the contentions of the 'Frantick on the one hand, and the 'Stupid and Sullen on the other? She 'neither can well nor indeed ought ſhe 'utterly to caſt them off, or ceaſe ad- 'moniſhing them; which courſe ſoever 'ſhe takes it muſt needs trouble her, 'becauſe ſhe has a kindneſs for both. 'But ſo long as neither the Frantick and 'unruly will be reſtrained by her Laws, 'nor will the ſullen be provok'd to ob- 'ſerve them, ſhe in charity to them both proceeds

'proceeds to chaſtiſe the one and rouze
'up the other, and yet retains a love
'for them both. Both take offence, and
'yet what is done is in love to both;
'both are apt to fret and murmur, and
'are angry in their ſickneſs as if they
'were wronged, but upon recovery
'are glad to find the wholſom effects of
'thoſe means applyed to them.

I ſhall trouble the Reader but with one præmonition more; which concerns the *Reconcilers* dealing with Dr. *Womock*. The Body of his diſcourſe this *Champion* of *Diſſention* found ſolid, and of too high proof for the little ſtrength of his Aſſault and Battery; and therefore with great wiſdom and forecaſt he never attempts it: but yet to ſhew his good will to the cauſe, and becauſe ſome ſort of men (out of their great zeal) muſt be medling, he acts the part of the *old Serpent* and falls a *nibling* at the *Heels* of it. *But that verdict was drawn up with ſo much evidence of truth, that the Dr. dares venture it before any Bench, and preſent it to any that bears the Character and Title of a Judge, except the Proteſtant Joyner or an Ignoramus Jury.*

With

With the Readers Patience, we will try how this *Reconciler* does attaque it. He begins, in reference to the fourteenth and fifteenth chapters of the Epistle to the *Romans*, and at *pag.* 89. of the Verdict. 'Where the Dr. laid down this 'Position; That the Rules of Advice in 'those Chapters were directions for '*common* use among private Christians: (and here I am afraid the *Reconciler* had no honest meaning in changing the Drs. words, saying) *and not Decrees*; whereas the Dr. goes on thus) 'but for *De*-'*crees* and *Orders* of publick use and 'practice, He (the Apostle) gave out 'none to this Church; because as yet 'here was no Jurisdiction setled, no Laws 'made, no Governors appointed to put 'them in *Execution*. To prove this, the Dr. alledged four Arguments, tho the *Reconciler* takes notice but of three.

1. The first of those Arguments was taken from *Grotius*, and it is built upon the Apostles command to those *Romans*; which was only to mark such as caused Divisions and Scandals, and not to excommunicate them: From whence that Learned man collects, that there was not then at *Rome* any *Presbytery* or setled Jurisdiction.

In

In anſwer to this Plea, the *Reconciler* ſaith, 1. That it is manifeſtly falſe. 2. That were it true, it alters not the caſe, nor doth it take off from the ſtrength of the preſent Argument. pag. 69.

But to mollifie the ſharpneſs of his ſtile, in ſaying, 'tis manifeſtly falſe, he is pleaſed to be a little more civil (and that is much in him) and to ſay, only 1. That it is not true; For (ſays he) 'can any man imagine (yes, he knows, 'Grotius, and *Aretius*, and *others* as well 'as Dr. *Womock*, do imagine it) that 'in ſuch a Church, whoſe Faith was 'ſpoken of throughout the World, 'there ſhould be no Miniſters to Baptize, 'to Preach the Word, to adminiſter the 'Sacrament of the Lords Supper to 'them? and if there were ſuch, there 'muſt be a ſtanding Order of Presbyters 'licenſed by the Apoſtles or their Biſh-'op, or exerciſing their Miniſterial Fun-'ction without licence.

Before I return my Anſwer, I muſt in Charity deliver the *Reconciler* out of his own ſnare, or at leaſt preſerve the unwary Reader from it: *or exerciſing their Miniſterial Function without Licence*: This is a fallacy, which the *Logicians* call *petitio principii*: whether there were ſuch

ſuch a Miniſterial Function ſetled as yet at *Rome*, is the thing in queſtion: but the *Reconciler* takes it for granted, and ſo diſputes upon it. He ſhould have proved it firſt, and then he might very fairly have made his Inference. In the mean while, I ſhall tell the Reader for his ſatisfaction,

That *Rome* being the Imperial City, and having Commerce with all the World, 'twas no wonder that all the world ſhould ſoon have intelligence that the Goſpel was brought and entertained amongſt them.

But as a very *learned* and *judicious perſon* obſerves, the Church (or rather the Chriſtians) at *Rome*, when S. *Paul* wrote his Epiſtle thither, ſeems (as that alſo at *Antioch* was) for the moſt part to be made up of *Foreigners* (both of *Jews* and *Gentiles*) whom buſineſs drew thither from other converted Provinces) as appears both from the Apoſtles ſalutations of former Acquaintance (chap. 16.) and from his writing the Epiſtle in *Greek*.

Acts 28. 17. *Rom.* 1. 15. 16.

Anon. Paraphraſe & Annot. on the Rom. *in the preface.*

Whether the Sacraments were as yet commonly adminiſtred there, is not aſſerted in that Epiſtle, (for the mention of *Baptiſm* in the ſixth Chapter, will not

not evince it, that it was) but the Gospel of the *Resurrection* could not want *Apostles* and *Evangelists* in a large sense, to publish it. The *good women*, who brought the glad tidings of our *Saviours* return from the Grave with life and glory, are somewhere stiled *Apostolorum Apostolæ*, the Apostles of the Apostles.

After the death of S. *Stephen*, the Disciples who were scattered abroad, went every where Preaching the Word. But were all Apostles properly so called? Had all power to Plant and Establish and Govern Churches? This *Reconciler* knows the *Gospel was Preached* in *Creete* before any *Discipline* or *Government* was *established*.

Acts 8. 4.

Tit. 1. 5.

The *Schoolmen* tell us, with great truth and reason that *Potestas Ordinis*, & *Potestas Jurisdictionis* are too several things. There are several parts of the holy Function; I will recite them as they are reckoned up by Dr. *Sclater*, There is *Potestas Ministerii* (at large) Authority to Preach the Gospel and administer the Holy Sacraments (*Mat.* 28. 19.) (2.) there is *Potestas Ordinis*; a power to Ordein Ministers, and make Laws for external Government, (1 *Tim.* 5. 22. *Tit.* 1. 5.)

ad 2 *Thes.* 3. 6.

Tit. 1. 5.) (3.) there is *Poteſtas* κριτικὴ *or Cenſuræ*, to adminiſter Cenſures, leſs or greater, according to the quality of Offences.

Every mans zeal and knowledge (where there is no *Organical Church* ſetled) was licence enough for him to report what had been done at *Jeruſalem*, and what was the preſent Faith and Practice there. If they had any Miniſters to Preach *with Authority* amongſt them, no doubt they had their *Holy Orders* and a *Divine Miſſion*, and were put in Office to that purpoſe; but 'tis moſt likely they had none; becauſe tho they had knowledge to admoniſh one another of the Doctrine they had received, yet they had no *Authority* to *teach* as S. *Ambroſe* has obſerved, *Rom.* 15. 14. *non dixit, ut invicem ſe doceant, ſed admoneant*; and if there had been any ſuch ſpiritual guides, doubtleſs, in ſuch a caſe of difficulty and danger, the Apoſtle would have referred the Chriſtians to their Conduct as he did in other places.

And yet every man that hath a licence as well as ability to preach the Goſpel, has not preſently the Authority of a Governor. *Philip* was an *Evangeliſt*, and Preached Chriſt to the City of *Samaria*, Baptized

Baptiz'd Converts, and wrought Miracles amongſt them, yet he had no Juriſdiction there. The *Apoſtles* ſent *Peter* and *John* from *Jeruſalem* to lay their hands upon them to Confirm them, *Acts* 8. 14. to 17.

Secondly, ſaith our *Reconciler*, The Apoſtle among many others, whom he calls his *Helpers* in *Chriſt*, *approved in Chriſt*, *labourers in Chriſt*. *Rom.* 16. 3, 9, 12. who may all rationally be deemed to be Church-Officers (and as rationally deemed to be none) *Presbyters*, *Deacons*, and *Diaconeſſes*, makes mention of *Andronicus* and *Junias*, of note amongſt Chriſt's Apoſtles, *i. e.* (ſaith our *Reconciler*) among the Preachers of the Goſpel, the Teachers of the Chriſtian Faith. If theſe be his *Church-Governors*, then there was a *woman* got into the *Chair* at *Rome* before *Pope Joan* was heard of; for *Theophilact* ſaith that *Junias* was the name of a *woman*, and *Grotius* thinks ſhe was *wife* to *Andronicus*.

But what is all this to a ſetled Juriſdiction, to eſtabliſht Laws, and Governors appointed to put them in execution; which was the thing he was obliged to prove? and now to pay him back a little of his own coin (of the finer mettal,) who could imagine this *Reconciler*

ciler would have had the confidence to oppoſe a *deliberate Verdict* upon a *Melius inquirendum*; and pretermitting all the ſolid Grounds of Truth, Reaſon and Authority, upon which it is eſtabliſhed, think to quaſh it by his own vain Imaginations?

All the Ancients that write of the Church of *Rome*, do conclude that it was founded by thoſe two great Apoſtles S. *Peter* and S. *Paul*, and S. *Paul* being the Apoſtle of the *Incircumciſion*, and above all the reſt adorned with the title of a choſen veſſel to bear the name and Goſpel of Chriſt among the Gentiles, *Acts* 9. 15. in all reaſon we ſhould allow him a good ſhare in the eſtabliſhment of that Church which was the moſt conſiderable in his whole *Province*; but 'tis evident when he wrote his Epiſtle he had never been at *Rome* to do it; and tho he ſent *Phœbe* with his Epiſtle, I hope no man will be ſo ill adviſed as to think he gave her any Commiſſion to Govern.

If there had been any ſuch Governors there, where ſhould we look for them, but among thoſe perſons (of ſuch excellent note) whom S. *Paul* ſalutes; and yet if the *Reconciler* will needs

needs have them to be Church-Governors, the first of the Catalogue is a *Woman*, (*Rom.* 16. 3.) *Priscilla*, so likewise, 2 *Tim.* 4. 19. She is called *Prisca*, and set before *Aquila*, and 'tis thought (what e're the rest were) that her *Husband* was *her Convert*. *Priscillam quidem priori loco ponit, cujus ratio certa vix reddi potest. Si tamen conjecturis locus est, illustrior fortassis fuit uxor, & magis nota omnibus, vel prior ad fidem conversa maritum postea instituit.* *Gualt. ad Rom. Homil.* 93. in p. 225. 2. in fine. 'He sets down *Priscilla* in the 'first place, for which no certain Reason can be given; but if we may conjecture, probably the Wife might be 'of the more honourable extraction, and 'so more publickly known, or being first 'converted to the Faith her self, afterwards instructed her Husband in the 'same.

That S. *Peter* was there to plant a Church and settle Governors, so as to make a Coalition of *Jew* and *Gentile* into one united body, before S. *Paul* wrote this Epistle, if he can prove it solidly, the present *Church* of *Rome* shall thank him for it: but the generality of Protestant Writers are against it.

Take *Gualterus* instead of all the rest, *ad Rom*, 16. 7, 16. *Homil.* 94. *Non parum facit hic locus ad confutandum impudens Papistarum figmentum, &c.* 'This 'place (saith he) makes strongly for 'the confutation of that impudent Fi- 'ction of the Papists, who dream of 'S. *Peters* coming to *Rome* in the second 'year of *Claudius*, and that he first 'constituted a Church there, over which 'he himself did preside for five and 'twenty years together. Now if they 'say true in this, He must be at *Rome* 'when S. *Paul* wrought this Epistle. 'Why then makes he no mention of him? 'or what reason can be alledged why 'the name of *Peter* only should be 'left out of that long and honourable 'catalogue of those men who were fa- 'mous in that Church at that time? was 'it because he was ignorant of his being 'there? But this cannot well be, see- 'ing that the Faith of *Rome* was pub- 'lished in most parts of the World; and 'how could so great an Apostle escape 'S. *Paul*'s knowledge, who was acquaint- 'ed with so many of far meaner quality? 'or shall we think that he concealed 'S. *Peter*'s name out of emulation? But 'far be such a thing from the sincerity 'and

'and uprightneſs of an Apoſtle; and
'why ſhould he envy *Peter* his honour
'who ſpeaks ſo honourably of many o-
'thers far inferior to him? Therefore
'our *Romaniſts* will never be able to
'make good this fancy of theirs. For
'what Anſwer will they give S. *Luke*,
'who ſays that *Peter* was preſent at the
'Council of *Jeruſalem*, which (as St.
'*Paul* witneſſeth in his ſecond Chapter
'to the *Galathians*) was held in the
'eighteenth year after his Converſion,
'which (according to true computati-
'on) falls on the ninth year of *Claudi-
'us*? beſides theſe men are not aware
'how great miſchief they do S. *Peter*,
'when they talk of his ſitting as Biſhop
'of *Rome* for full five and twenty years,
'who (according to Chriſts command)
'ought to have travelled up and down
'and preached the Goſpel in ſeveral
'places. And truly if (with other
'Hiſtories) we compare thoſe places
'which are found in ſacred Scripture,
'we ſhall find that thoſe later Writers
'who queſtioned S. *Peters* ever being
'at *Rome* at all, had ſome ſhew of Rea-
'ſon for their conjecture. But becauſe
'this may ſeem ſomewhat difficult to
'prove by reaſon of the general con-

'ſent of Ancient Writers, who affirm 'that he ſuffered Martyrdom at *Rome* in 'the laſt year of *Nero*, I ſhall eaſily aſ-'ſent unto that. But, that he was the 'firſt founder of the Church of *Rome*, 'and performed the Office of a Biſhop 'there, this I poſitively affirm to be falſe. Thus far *Gualterus*. And this is confirmed by a very Ancient and Learned Writer, *viz. Haymo* in Epiſt. *ad Rom. Argum. A Corintho Civitate Metropoli Achaiæ Regionis Scripſit Apoſtolus Paulus Romanis hanc Epiſtolam, quos non ipſe, non Petrus, non Quilibet Apoſtolorum duodecim primum inſtruxit, ſed quidam Judæorum credentium, qui ab Hieroſolymis Romam venientes (ubi Princeps Orbis reſidebat, cui erant ipſi Subjecti) fidem, quam apud Hieroſolymam didicerunt, Romanis Evangelizaverunt:* 'From the City *Co-'rinth* the Metropolis of all *Achaia* the A-'poſtle *Paul* writ this Epiſtle to the *Ro-'mans*, who were inſtructed in the Prin-'ciples of Chriſtianity neither by *Paul* 'himſelf, nor *Peter*, nor yet by any of 'the twelve Apoſtles, but ſome of the believing *Jews*, who came from *Jeru-'ſalem* to *Rome* (which was the ſeat of 'the Emperor, whoſe Subjects they 'were) and made known that Faith to 'the

He lived more than eight hundred years ago.

'the *Romans* which they had learned at 'Jeruſalem.

Soto is of opinion that when S. *Paul* ſent his Epiſtle to *Rome*, They had not ſo much as heard of S. *Peter*'s Viſion at *Joppa*, (*Act.* 10.) which is an argument that he had not ſpent ſo much time there as ſome imagine. And truly I had rather perſwade my ſelf that S. *Peter* had not been there at all, before that time, than think he carried himſelf among them, as *Calvin* ſays he had done at *Antioch*, *Petrus ita Judaizabat, ut Gentes cogeret in ſervitutem: & ſimul hoc quaſi præjudicio derogaret Pauli Doctrinæ. Non tenuit ergo modum; quia gratificandi majorem curam quam ædificandi habuit, magiſque reſpexit quid Judæis placeret, quam quid univerſo corpori expediret.* Calv. *ad Gal.* 2. 11. 'Peter did ſo far com-'ply with the *Jews*, that he had almoſt 'brought the *Gentiles* under the ſlavery 'of the Law: and likewiſe hereby gave 'ſo great offence to the *Gentiles* that it 'took off very much from the force 'and efficacy of S. *Paul*'s Doctrine. So 'that herein he exceeded the bounds of 'his Commiſſion, becauſe he apply'd 'his care more in gratifying ſome few 'than in edifying the whole Church,

' and regarded more the pleasing of one ' part, the *Jews*, than the benefit and ' expedience of the whole Body. And again, *ad verse* 14. *Ideo claudicationis arguitur quia nimis serviliter Judæis obsequebatur*, ' Calvin *ad Gal.* 2. 14. ' therefore S. *Paul* reproves him of un- ' steadiness and wavering in his opinion ' because he saw him so servilely comply- ' ant with the *Jews*. *Paulo visus est* ' (*Petrus*) *reprehensione dignissimus. Nam suo facto corrumpebatur synceritas Evangelii, quasi opus haberet tutelis Mosaicis*, ' *Aret. ad Gal.* 2. S. *Paul* thought ' it very necessary to rebuke him, be- ' cause through his means the Gospel suf- ' fered very much in its credit and repute, ' as though it stood in need of the *Mo-* ' *saical* observances to sustain it.

At the best, when this Epistle was sent, we are sure there was not sufficient Authority at *Rome* to quell the *Faction*, or suppress those *Impostors* and *false Teachers* who were the *Fomenters* of it: But S *Pauls* own personal presence was needful to this effect, with the fulness of his *Apostolical Endowments* and the *Gift* of *Miracles*, as we shall shew anon.

In the mean while it will appear those little Arguments (as the *Reconciler* is pleased

pleaſed to undervalue them) collected out of *Grotius* and *Catharinus* are of ſo great force to the purpoſe for which they were produced, that all his little Cavils or Exceptions, upon examination will be of no moment to the contrary. *His exceptions* are theſe.

1. That Exhortation. *Mark them which cauſe Diviſions and avoid them* (Rom. 16. 17.) he ſays, is parallel to that in 2 *Theſ.* 3. 6, 14. *if any man obey not our word, note that man, withdraw your ſelves from every Brother that walks diſorderly.* If this be all he can ſay, we ſhall grant it to him, and ſo does the learned *Grotius*; who makes the caſe exactly parallel; His words are theſe, *Si Presbyterium ibi fuiſſet, juſſiſſet eos excommunicari, plane quia Presbyterium non erat, juſſit tales improbe viventes vitari, id eſt, familiarem eorum conſuetudinem defugi, quod jus ſingulis Chriſtianis competit,* (*Grot. ad* 2 *Theſ.* 3. 6.) 'If there 'had been Governors and a Juriſdiction 'ſetled there, he would have commanded 'to have been excommunicated (thoſe 'who lived wickedly and diſorderly:) 'But becauſe as yet there were no ſuch 'Governors or Juriſdiction, He only 'enjoyns them to avoid familiar converſation

'ſation with them, which is a right that 'belongs to all Chriſtians.

But, ſays our *Reconciler*, that there were then *Church-Governors* among the *Theſſalonians*, is evident from chap. 5. 12,13. why he did not name the Epiſtle, He knows beſt, but I can gueſs: perhaps he would have had us ſwallow it, that it was in the very ſame Epiſtle: But it is in that which we call the firſt Epiſtle, where the *Apoſtle* ſaith, *we beſeech you Brethren to know them which labour among you, and are over you in the Lord, and admoniſh you, and to eſteem them very highly for their work-ſake.* Here indeed it ſeems there was a *Juriſdiction* and *Governors* ſetled to execute it. But this *Reconciler* knows very well, that S. *Paul's* Epiſtles are not placed in our Bibles, in the ſame order they were written in; *The Epiſtle* which we call the *firſt*, was written after that, which goes, among us, for the *ſecond*; The *learned Grotius* has given us his reaſons for it, as well in his Preface upon 2 *Theſ.* 1. as in another learned and judicious Treatiſe (in the firſt volume of his works) to which he refers his Reader. And 'tis worth our obſervation, That, writing to them when there were no Governors

ſetled

ſetled among them to overſee and correct emergent miſcarriages, He makes uſe of his *Apoſtolical Authority* to oblige them to do as he ſhould think fit to direct and Order. *We command and exhort by our Lord Jeſus Chriſt, that if any man obey not our word* (of command) *ſignifie that Man by an Epiſtle*, that according to the Character you ſhall give of him, I may decree what is fit to be done to him, (or what Diſcipline he ought to undergo.) In the interim (if his Offence be Scandalous) *have no familiar converſation with him, that he may* (if poſſible) *be ſhamed into Reformation*; But when there were Governors ſetled, the Apoſtle alters his ſtyle to them: 1 *Theſ.* 5. 12, 13. after he had admoniſhed the Diſciples to have a ſpecial regard to thoſe Spiritual Guides, and a high value for them; He treats them with great reſpect, when he puts them in mind of their Duty, *Now we beſeech you Brethren, warn them that are diſorderly.* 2 *Theſ.* 3. 12, 14.

But the *Reconciler* goes on with his exceptions and telis us, 'The ſame A-'poſtle writing to *Timothy* concerning 'ſuch who had a Form of Godlineſs but 'denied the power of it, writes cer-'tainly of Perſons, who did as much de-'ſerve

'ſerve the Churches Cenſures as thoſe 'he mentioned, *Rom.* 16. 17. (This 'Reconciler always has a reſerve of 'kindneſs for ſuch as make Diviſions, 'and Diſſentions in the Church) and 'Timothy ſays he, to whom he writes, 'had power to inflict thoſe Cenſures, 'and yet he only ſaith unto him, *from 'ſuch turn away*, The place is 2 *Tim.* 3. 5.

But to this I reply. 1. That no doubt *Timothy* (after ſo long converſe with this great Apoſtle) very well underſtood the ſeveral parts of his Duty; and the Apoſtle did not think fit to preſcribe him particular Rules of Government, having charged him, in the General, in his former Epiſtle, chap. 5. 21. To proceed according to the merits of every cauſe that ſhould be brought before him, and *to do nothing with Partiality.* 2. He ſpeaks there of a dangerous ſort of Impoſtors, which crept into Houſes and had cunning enough to lead Captive ſilly Women; and ſuch falſe Apoſtles as take ſanctuary in great Families, the Church-Cenſures cannot always reach them: *Timothy* had not then the aſſiſtance of a Secular arm, and perhaps they were not to be reſtrained without it.

3. The

3. The Apoſtle forſeaw the *Reign* of thoſe *Impoſtors* would be but ſhort; and concluded it would be moſt prudent to let them alone to expoſe themſelves to contempt and ſcorn, to their own ruin, and this is the importance of thoſe words, (2 *Tim.* 3. 9.) *They ſhall proceed no further: for their folly ſhall be manifeſt unto all men*, as perhaps our *Reconcilers* miſadventure may be ere he be few months older. But this ſhall ſuffice for the vindication of *Grotius* his *little Argument*. The next Argument was that of *Catharinus*; it was but ſhort indeed; and the *Reconciler* was too ſhort-ſighted to diſcern the force of it, 'twas taken from the Apoſtles expoſtulation, *who art thou that judgeſt another mans Servant? Cum non ſis Paſtor, aut Dominus ejus*; as *Catharinus* very truly and judiciouſly makes the ſenſe of the Apoſtle; 'when thou 'art not his Lord or Biſhop and haſt no 'juriſdiction and command over him. This Argument ſaith our *Reconciler* is extremely frivolous; (which argues he does not underſtand it) for (ſaith he) 'if this be the import of the Apo-'ſtles words, why doſt thou judge ano-'ther mans Servant, who art not his

'Paſtor

' Paſtor, then his own Maſter, to whom ' he ſtands, or falls, muſt be his Pa- ' ſtor; and therefore he muſt have a ' Paſtor. But the Maſter there mentio- ' ned is ſo plainly God, that it is but ' loſt time to prove it. Thus our *Recon- ' ciler* argues.

But under favour he has inſnared himſelf in a *Fallacy*, which is called *Ignoratio Elenchi*; For the Aſſertion was this, that thoſe Rules were given to private Perſons; and the reaſon of that were becauſe there was no *Governors* then ſetled among the *Chriſtians* at *Rome*, and the proof of this was taken from a hint in *Catharinus*; why doſt thou judge thy Brother? *cum non ſis Paſtor aut Dominus ejus:* He had no Biſhop or Paſtor to Govern him in Church-matters; and therefore the Apoſtle refers him to God's Tribunal.

And now I hope the Argument will be clear to the underſtanding of our *Reconciler*, for thus it is framed; They that were accountable to none but God (in matters of Religion) They were under no Juriſdiction; they who were under no Juriſdiction had no Governors, and conſequently theſe directions could not concern them, who were not then

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in Being, eſpecially being a Proviſion for quietneſs, deſign'd for want of them.

And here it will not be impertinent to take notice of *Aquinas* his obſervation (in *Prol.*) That S. *Paul* wrote fourteen Epiſtles, 'whereof nine were to 'inſtruct the Church of the *Gentiles*, 'four to direct the Prelates and Gover-'nors of the Church, and one for the 'Inſtruction of the People of *Iſrael*. For 'the whole Doctrine concerns the Grace 'of Chriſt, which falls under a threefold 'conſideration. One way, as it is in 'Chriſt the Head, and ſo it is com-'mended to us in the Epiſtle to the *He-'brews*. Another way as it is in the 'Principal Members of the Body Myſti-'cal; and ſo it is commended in thoſe 'Epiſtles which are directed to the Pre-'lates. A third way as it is in the My-'ſtical Body it ſelf, which is the Church; 'and ſo it is commended in thoſe Epi-'ſtles, which were ſent to the *Gentiles*, 'amongſt which this to the *Romans* was 'one, and not directed to the Prelates 'of the Church, as *Aquinas* well ob-ſerves.

And it is further obſervable, That here are Rules given (and particularly in the 14th and 15th Chapters) which

which are inconsistent with the *Governors Duty*; For (1.) He passeth by the *Bishops Office*, and applies himself to the *Disciples*; and instead of giving order to the first to excommunicate the scandalous offenders, He requires the other to avoid them. (2.) He forbids *judging*, which had been an obstruction of Justice and Discipline, if there had been any Officers to execute and perform it. (3.) As he had done by the Women in another sence, so here he injoyns the Men silence, to keep their Faith, their Opinion and Knowledge to themselves; which in *Bishops* and *Pastors* was an *obstructing* of *Edification*.

'Tis clear S. *Paul* sends them a *Prohibition* against *Judging*: but this we may be sure S. *Paul* would not have done against such as had *Authority* to Judge; whence it will follow, That he sent not this *prohibition* to *Church-Governors*, and from hence it will follow that there were none such amongst them, which was the thing undrtaken to be proved as was hinted by *Catharinus*.

The Argument may be put into Form thus: Such as have a *Jurisdiction* and *Divine Authority* to *Judge* of *Scandals*, and *Offences*, those Persons the Apostle did

did not forbid to *judge*; the reaſon is becauſe the holy Apoſtle doubtleſs would not ſuperſede a *Divine Authority*, and obſtruct the courſe of *Juſtice* and *Reformation*. But *Governors* (where they were duly ſetled) had a *Juriſdiction* and *Divine Authority* to judge of *Scandals* and *Offences*; Therefore the Apoſtle did not forbid them to *Judge*.

Here are but two things to be made good, to clear the Argument from all poſſible objection. (1.) That there were among thoſe Chriſtians at *Rome*, *many Miſdemeanors, Scandals and Offences, matters fit for Inquiſition and Cenſure*. 2. That Church-Governors had Authority (where they were duly ſetled) to inquire into them and Cenſure them. The firſt is clearly proved from the Admonition of the Apoſtle, *Rom.* 16. 17. *Mark them which cauſe Diviſions and Offences and avoid, &c.* Had there not been ſuch Perſons among them, they could neither have been obſerved nor avoided, *Non quod condemnatione digna non agat, ne ipſum judices*; he does not forbid judging upon this account, becauſe he had done nothing worthy of Condemnation, as *Bruno*, and *Oecumenius*, *Theophylact* and our Modern Commentators:

Infirmitas non ad corporis (imbecillitatem) ſed ad animi ſuper-

stitionem refe-renda. Bullinger *ad* Rom. 141. *in margine*; and so *Hyperius* and others.

And among the best of those weak ones the Apostle was so tender of, there were faults enough to be blamed: (1.) Ignorance of that Liberty wherewith Christ had made them free: (2.) *Superstition* in adhering so stifly to the Ritual Law of *Moses*, and (3.) *Usurpation* of *Authority* to Censure and Condemn others who were better Christians than themselves.

Here was matter enough for the *Cognizance* of a *Court* of *Judicature*: but *Authority* was wanting; there were no *Governors* establisht; for had there been such they had had power to judge; which is the second thing that is to be proved; And for this we can look no where but we may be furnished with *Evidence*, for what was the *Power* of the *Keys* given by Christ to his Apostles; but a *Power* to *bind* and *loose*, to *Inquire* and *Judge*. And having made *Timothy* Bishop of *Ephesus*, and set him to Govern there; He instructs him what to do in point of Judicature: 1 *Tim.* 5. 19, 20. *Against an Elder receive not an Accusation but before two or three witnesses; them that sin* (notoriously) *rebuke before all, that others also may fear.* He does the like by *Titus* whom he ordained

dained Bishop of *Creet*: *A man that is an Heretick, after the first and second Admonition reject.* Tit. 3. 10. And was it not the Apostles own practice, 1 *Cor.* 5. 3, 4, 5. *For I verily as absent in body, but present in spirit, have judged already, as tho I were present, concerning him that hath so done this* (Incestuous) *Deed; In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, To deliver such a one to Satan, for the destruction of the flesh, that his soul may be saved in the day of the Lord Jesus.*——*Do not ye judge them that are within* the Pale of the Church and your particular jurisdiction. 1 *Cor.* 5. 3, 4, 5. 1 *Cor.* 5. 12.

C. Catharinus his Argument is not so extremely frivolous as our *Reconciler* very rashly and ignorantly makes it. For he that has a Governor may give an account, and may be called to an account by him; and must stand or fall by his sentence, when he is accused before him, 1 *Tim.* 5. 19, 20. 1 *Cor.* 5. 13. 2 *Cor.* 2. 6, 8. *Ipse Paulus contra mandatum facientes judicavit, & aliis judicandi tribuit facultatem* Hierom. *Ad Rom.* 14. *Tu quis, &c.*

But when there is no such *Superior* or *Governor* set over me by our *Common Master*; then I may justly *expostulate* with my *Rash Censurer*: "'Tis his right

'to Judge me who is Governor or Lord 'over me: Consider thy own business, 'for I am not under thy Jurisdiction (as 'Arctius hath it) Thou art a private 'Christian as well as my self; & *Par in Parem non habet imperium*, thou hast no command over me, 'No Tribunal 'to cite me to, no Authority to Judge 'me, *Who art thou that judgest, &c.* 'where thou art neither certain of the 'badness of his action; nor, of his in-'tention: nor hast any Authority or 'Jurisdiction over him, to meddle with, 'or question any action of his whatso-'ever.

A Paraphrase and Annotations. *Anonymus.*

This was the very fault that was condemned here by this Apostle, that they Judged without Authority, and so *David Dieson* understands it, *Iniquum est alienum servum sine vocatione à Deo judicare:* 'Tis a wicked thing to judge another mans servant without a Call and Authority from God to do it; How darest thou challenge the right to thy self, when thou hast no Law of the Lord for it? Thou dost presume too much in usurping that which does not belong to thee, as our *Synopsis* has it out of *Grotius*

us and *Tollet Aretius*, a Learned Proteſtant ſhall conclude this Argument, who ſaith the ſame in effect with *Grotius*, upon *Rom.* 16. 17. *Mark and avoid them*; Becauſe the Church then had no Ordinary Magiſtrate (by which he means Eccleſiaſtical as well as Civil Governor) *Privatis oſtendit viam quam ſequantur*: Therefore he ſhews private Perſons what courſe they ſhould take, which is the thing that was aſſerted by Dr. *Womock*, after *Grotius*.

But has not this *Reconciler* taken a great deal of pains to make himſelf a *tranſgreſſor*, and does he not teach the People to arraign their Governors? And to give a good example for it, he ſets himſelf up a *Tribunal*, and treats his *Prince* and *Biſhop* as if they were his Servants and under his *Juriſdiction*. What ſaith S. *James*? *He that ſpeaketh evil of his Brother, and judgeth his Brother, ſpeaketh evil of the Law, and Judgeth the Law*; (ſo he does by conſequence) *but if thou judge the Law, thou art not a Doer of the Law, but a Judge.* (*Jam.* 4. 11.) Now this *Reconciler* does directly ſpeak evil of his Governors and the Law too, and does freely Judge and Condemn them both, and conſequently

he's not a Doer of the Law but a Judge. He ſhould do well to learn what S. *Paul* ſays to his weak Brothers *Cenſure.* (*Rom.* 2. 21, 22.) *Thou which teacheſt another, teacheſt thou not thy ſelf? Thou that Preacheſt a man ſhould not ſteal doſt thou ſteal? Thou that ſaiſt a man ſhould not commit Adultery, doſt thou commit Adultery? Thou that ſayſt a man ſhould not judge, doſt thou judge? Thou that abhorreſt Idols, doſt thou commit Sacrilege?* He robs his Governors of their Authority, which is Sacred, and uſurps it to himſelf, for while he diſputes ſo fiercely againſt judging in his ſuperiors, he does not ſtick to judge them, to cenſure their Laws, and condemn their *Innocent Impoſitions.* If it be never Lawful for the Chriſtian, of what degree or rank ſoever he be, to judge the Perſon whom God has received, to walk uncharitably towards his Brother (as he ſaith p. 72.) much leſs to carry himſelf thus towards his Superiors; why then does he ſo raſhly and inſolently judge his Governors? either he thinks God hath not received them, and then he walks uncharitably towards them; or elſe he believes God has received them; and then his judging of them (beſides the

the incivility and ſawcineſs of it) is unlawful by his own Rule; and ſo he is Αὐτοκατάκριτος like the Heretick (*Tit.* 3. 10.) condemned at his own Tribunal.

But 'tis nothing with him to break his own Rules, we ſhall find him at it again in handling the next Argument, which the Dr. confeſſeth he had not the leaſt hint of from any Author, but took it upon truſt from the words of the Apoſtle. *Haſt thou Faith? have it to thy ſelf before God. Rom.* 14. 22. From which words the Doctor would infer, 'That there were no Governers then 'ſetled over the Chriſtians who were 'at *Rome*; For had there been a Biſhop there, it had been the duty of thoſe under his charge in any matter of Heſitation, to have conſulted him to reſolve their Doubts and ſettle their perſwaſions. To this the *Reconciler* is pleaſed to anſwer by a double quere.

1. Why may not he who hath Faith have it to himſelf, that is, forbear acting according to his full perſuaſion of his Liberty, or divulging his opinion to his Brothers prejudice, as well if he had twenty Biſhops over him, as if he had none? (2.) Why might not S. *Paul*

advise without consulting of his Bishop? I shall answer to his last quere first, to which I say,

1. If S. *Paul's* advice might satisfie when they had it, yet it could not satisfie (before) when they had it not. But (2.) among Dissenting Persons there will be a thousand emergent Doubts and Scruples, which an Apostle can no more prevent or answer than he can foresee them at such a distance; which S. *Chrysostome* thinks to be the Reason why the Apostle reserved the correcting of some things among the *Corinthians* till his coming to them.

1 *Cor.* 11. *last*

To the second *quere* the Dr. gave his resolution in the Verdict, p. 125. That Christian Liberty is a Spiritual Privilege, and seated in the Soul, and may be preserved there in silence.

But what the *Reconciler* has said to this Argument is nothing to the purpose: He is again insnared in the common Fallacy (*Ignoratio Elenchi*) but while the Dr studied brevity he might be obscure which he resolves to make amends.

... question is, whether there was ..., or *Church-Governor* a... Christians; Dr. *Wo*... were none; and he ... proved from that Text:

Text: for where there is such a Governor in any matter of doubt, 'Tis the *Subjects* Duty to apply himself to him for satisfaction; and 'tis equally the *Bishops Duty* to give it him, * For certainly he is not set over his Flock to keep his finger in his mouth, or (which is all one) to keep his Faith to himself; his duty is to teach, 2 *Tim.* 2. 15. *Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, who then is that faithful and wise Steward, whom his Lord shall make Ruler over his Houshold, to give them their Portion of meat in due season?* *Luke* 12. 42. and what is that Portion of Meat but the which is most proper for the present concern and interest of their souls? and does not he feed their hunger, in a Spiritual sence, who resolves their Doubt? and who does this so much belong to as to the Bishop? No says our *Reconciler*, These cautions, or advices are not only for private persons, but for *Bishops* and *Governors*, and much more for them than for *Private Persons*; *Hast thou Faith? have it to thy self before God:* (*i. e.*) take heed lest ye instruct the Ignorance of those under your Charge,

* *Id notandum adversus eos, qui suo torpori hunc Apostoli Locum obtendunt, quasi fidei professio non requiratur.* Beza *ad Locum.*

Rom. 14. 22.

or

or help their infirmities, or make them to understand what they are to do in doubtful cases. This is our *Reconcilers Doctrine*, but point blank against the *Apostles Doctrine* and Practice. (1.) Against his *Doctrine*, 1 *Thes.* 5. 14. where his charge to the Church-Governors is, *Warn them that are disorderly, comfort the feeble minded, support the weak*; which certainly is no otherwise to be done, but by resolving and removing their doubts and scruples. And this was the Apostles Practice two, if we may take his own Protestation for it. *Acts* 20.27. *For I have not shun'd to declare unto you the whole Counsel of God*; whereof doubtless the Truth and *Priviledge* of *Christian* Liberty was a part.

And now I hope the *Reconciler* will be able to understand the Drs. Argument drawn from those words of the Apostle, which may be framed after this manner,

They who have a *Divine Authority* and command to resolve *Doubts* and settle *Conscience* about things indifferent, They are not forbidden by the Apostle to resolve and settle them; For then he should take them off from their *Duty* and obstruct *Edification*.

But

But *Church-Governors* have a *Divine Authority* to resolve *doubts*, and settle *Conscience* about things *indifferent*;

Therefore *Church Governors* are not forbidden by the *Apostle* to resolve and settle them.

To argue the case a little further, let us descant upon the expostulation and advice upon it; *Hast thou Faith? Keep it to thy self.* If this be a direction to *Pastors* and *Teachers*, who has any *Authority* to reduce a *Scismatick* from the error of his ways, or reconcile a *Heretick* to the *Church?*

Si Episcopus taceat & alii per eos seductores corrumpantur, ipse gravem redditurus est Corruptionis rationem, si non possi os obturare, ne sis Episcopus. Theoph *apud* Joan. *Crocium ad* Tit. 1. 11.

This his interpretation of that Chap. and Text, takes off all obligation from *Bishops* and *Governors* to attempt the *Recovering* of a *Roman-Catholick*; Nay it makes the attempt unlawful. For thus in Conscience according to our *Reconcilers Principles*, he must argue with himself; This man is under the *jurisdiction* of the *Church* of *Rome*, and he is perswaded in his mind, that the Laws and Customs of that Church are in force against him, and that he is under an *obligation* to observe them: For me to go about to teach him otherwise, and reprove his practices, this would grieve him, and I should walk uncharitably towards

☞There could have been no conversion of the *Jews* from the Law of *Moses* to the Gospel of *Christ*, if it had been the Duty of the Apostles, *&c.* to keep their Faith (of those matters) to themselves.

towards him in ſo doing; yea verily, I ſhould put a ſtumbling-block in his way, and tempt him to forbear that practice againſt his *Conſcience*; and in ſo doing I ſhould ſin againſt *Chriſt*, and deſtroy a *Brother* for whom *Chriſt* died. This I ought not to do, and tho I be otherwiſe perſwaded in my own Judgment, and ordained and put in truſt to teach the Goſpel, yet I muſt herein follow the advice of the Apoſtle: *Haſt thou Faith? have it to thy ſelf before God.* I will therefore accordingly reſolve to keep my Faith and Opinion to my ſelf and not diſturb a *weak Brother:* and ſo the poor man muſt periſh (if God be not the more merciful unto him) in his Error and Superſtition.

Whereas the good Paſtor does otherwiſe; He tells him, Sir you live in a dangerous Error; and tho the *times* you obſerve and the *meats* you eat be very *indifferent* in themſelves, yet your practice in the uſe of them is very *Superſtitious*, contrary to the *Laws* and *Privileges* of the *Goſpel*, and the practice of *Chriſt* and his *Apoſtles*. I pray Sir, be you better adviſed, and harken to the Holy *Scriptures*, that you may recover your ſelf out of the power of Satan, who by

by the crafty insinuations of bad instruments has taken you Captive in the snare of Superstition.

Thus a *Conscientious Prelate* would behave himself; but our *Reconciler*, has taught himself a more saving Doctrine to serve his Interest in times of Danger. And doubtless the man would make a very *Prudential Governor* in a juncture of some difficulty; For if a Demure *Faction* should ferment in his Neighbourhood, and swell up into a *Sedition* for *Conscience* sake, if he did not understand, comply, and cunningly encourage it, he would at least wisely shut his mouth, and (to be sure) not utter a word to *check* the *wicked practice*; and he would have the confidence to say, that he learned this *Doctrine* of *Neutrality* the *Apostle*.

But, if he learnt it there, why did he not practice it? If he thought the *sign* of the *Cross*, or the *use* of the *Surplice*, or *kneeling* at the *Sacrament inexpedient* and burdensom, and the imposition of them more than the Authority of his Superiors could justifie, why did he not follow his own Rule and keep his faith to himself? 'Tis a wise mans advice, (*Eccles.* 19. 10.) *If thou hast*

haſt heard a word, let it die with thee, and be bold, it will not burſt thee. The advice is as wiſe for an Opinion as for a Word; and if his opinion had died with him, the Funeral would not have been ſo chargeable to him as the *Chriſtening* of it. When he was fiſhing for Objections in *Rom.* 14. If he had but read to the end of the Chapter, he might have met with ſomething that concerns him (in verſe 22.) *Happy is he who condemneth not himſelf in doing that* thing (to the Affront and Scandal of the Laws and his Superiors,) *which he alloweth*, (lawful to be left undone.)

I have now, I hope, ſufficiently made good, thoſe *little Arguments*, which were produced by Dr. *Womock* to prove that there was no ſetled *juriſdiction* at *Rome* amongſt the Chriſtians, nor any *Church-Governors* to execute ſuch a *juriſdiction* when S. *Paul* wrought that Epiſtle.

But to follow the ſteps of our *Reconciler*, 'He ſays ſecondly, had there been 'then no Church-Governors in the whole 'Church of *Rome*, had they been deſti-'tute of any *Miniſters* for *publick Wor-'ſhip* this will not in the leaſt abate the 'ſtrength of what we argue hence, un-'leſs the Dr. dares aſſert that the *Church-*

'*Governors*

'*Governors* were not as much concern-
'ed in the Reaſon here laid down, as
'were the *Common People*; that is, that
'they were not obliged to *receive the*
'*weak in Faith*, *v.* 1. and *being ſtrong*
'*to bear the infirmities of the weak*,
'Chap. 15. 1. that they might judge
'another mans ſervant, v. 4. that they
'might put a ſtumbling-block, or an oc-
'caſion to fall in their Brothers way,
'v. 13. That they might walk uncha-
'ritably, might grieve, and even deſtroy
'him with their meat for whom Chriſt
'died, v. 15. that they might let their good
'be evil ſpoken of, v. 16. and might for
'meat deſtroy the work of God. And that
'tho it is good for private perſons not
'to eat fleſh, nor drink wine, nor to do
'any thing whereby their Brother ſtum-
'bleth, or is offended, or is made weak;
'yet may Church-Governors impoſe ſuch
'things, although God hath declared
'that their power is only for Edification,
'and not for Deſtruction, (2 *Cor.* 13.
'10.) What therefore do men gain by
'ſaying, Theſe Precepts were directed
'to private Perſons, and not to Church-
'Governors; ſince it is certain that they
'do more eſpecially concern them, whoſe
'work it is to build up ſouls, and exer-
'ciſe the greateſt charity towards them,

'than

'than any private Persons in the world.
'Add to this lastly, That S. *Paul* was
'certainly a Church-Governor who had
'as much power as any of his Successors
'in these matters; and yet he was so far
'from varying from these Rules that
'chiefly he confirms them from his own
'example. Thus our *Reconciler*.

In order to a full Answer of this plausible Harangue, I must take notice of his *Paralogisms*, as the *Logician* calls them, * either he deceives himself by his false reasonings or else he studies to impose upon the weakness of his Reader by them; and that is very frequent with him. We have one *Instance* here; Dr. *Womock* concludes that those cautions in *Rom.* 14. Viz. *Who art thou that judgest another mans servant? hast thou Faith? have it to thy self*: were not directed to the *Church-Governors* at *Rome*; because there were (as yet) none setled there: Then saith our *Reconciler*, *Church-Governors* are not obliged to bear the infirmities of the weak, but may walk uncharitably towards them, may put stumbling-blocks in their way, and may destroy them: which is a plain *non-sequitur*, and *Fallacia consequentis*; he may as well infer from thence, that if I shall

* *Hi paralogismi Seductorum nascuntur vel ex malitiâ, vel ex insciti â. Ex malitiâ, cum veritatem agnitam oppugnant homines improbi, vel ut sibi gloriam & utilitatem quarant vel ut veris Doctoribus molestiam & invidiam creent. Alii, ex insciti a sua nam & ipsorum animi irretiti sunt iisdem Laqueis, quibus liis irretire conantur.* Davenant *ad* Coloss. 24.

ſhall ſay the Hiſtory of *Bell and the Dragon* doth not concern us, that then we are left at liberty to worſhip them. The inference is juſt as good as the *Reconcilers.* What our Saviour ſaid to the *Jews*, (*John* 7. 22.) *Moſes therefore gave you Circumciſion, not becauſe it is of Moſes but of the Fathers*; ſo I may ſay S. *Paul* gave us thoſe injunctions [not to deſpiſe our Brother; not to put a ſtumbling-block in his way, not to walk uncharitably towards him] not becauſe they were of S. *Paul*, but of the Fathers; they were Duties in force long afore S. *Pauls* time, and had obliged us tho there had never been ſuch an *Epiſtle* wrot to the *Chriſtians* at *Rome* nor any ſuch feuds about things *Indifferent*, to occaſion it.

And now I grant him, that it is the work of *Church-Governors* to build up Souls, and to that end, They are to exerciſe the greateſt Charity in the World towards them. But withal I muſt take leave to re-mind him of the very true and uſeful obſervation of my *Lord Keepers* in his Lordſhips excellent Speech to Mr. Serjeant *Saunders*, *&c.*

Sometimes (ſays his Lordſhip) a Pri-
'vate man is commended for Qualities

'which in a Magistrate would be faults.
'A private Man is praised for shewing
'Humility and Deference to others in his
'Conversation and passing by Indignities.
'But a Judge must take greatness upon
'him; He must Consider he represents
'the Kings Person in his seat of Justice;
'He must therefore be very careful to pre-
'serve the Dignity that belongs to it. He
'must have Passions but not of a private
'Man, that may Disturb his Judgment,
'but he must assume Passion to set off his
'severity, when the greatness of the
'Crime requires it, but it must be done
'so, as it may appear that his Judgment
'governs his Passion, and direct it against
'the offence, and not against the Person.

Governors may set in order what they find *Defective* or *Irregular* in *Gods Church*, and prescribe such things as make for *Decency* in Gods *Publick* and *solemn Worship*, and these things they may Impose; For that they should do so, is the *Apostles Injunction* and *Gods Command*. And for such as will not obey, they may use Sharpness, after S. Pauls *Example* to *reduce* them to *obedience*.

For this Power the Lord hath given them to *Edification* (without the word [*only*] which the *Reconciler* has *foisted*

foiſted into the Text. 2 *Cor.* 13. 10. Indeed the Apoſtle adds [and *not unto Deſtruction*] becauſe the power of the *Goſpel Miniſtry* is properly, of it ſelf, and its own nature for *Edification*; *'tis the power of God unto ſalvation*, (*Rom.* 1. 16.) But we are to take notice, that Church-Governors have a *Rod* too, a power to inflict puniſhment, for the *deſtruction* of the *fleſh*, (1 *Cor.* 5. 5.) and all the works of the fleſh likewiſe, amongſt which are *Hereſie* and [a] *Schiſm*, and ſo is Pride and Self-conceit, which ſwell and puff men up againſt their Governors and the Law of Chriſt; which the Apoſtolical Power was therefore deſigned to take down. [b]

[a] 1 *Cor.* 33. & 4. *Gal.* 5. 19, 20.

[b] 2 *Cor.* 10. 4. & 5.

There is *Deſtruction* in Order to *Edification*. The rubbiſh of Error and falſe Principles muſt be removed to make way, to lay in and build on better. And this is the *Biſhops* great buſineſs, to take care that the Enemy ſteals not in to ſow his Tares, that well-meaning ſouls be not ſeduced, by falſe *Teachers*, into ill Principles: But diligently built up in their moſt holy *Faith* and the *Doctrine* which is according to *Godlineſs*. And the exerciſe of this power, in the very ſevereſt part of it, is deſigned for the

Edification of the whole Church, and ultimately tends to the ſalvation of the moſt profligate Delinquent that ſuffers under it. *Tanti facit Apoſtolus ædificationem, ut omnia, ad hanc tanquam ſcopum primarium dirigat*, ſaith *Aretius*, The primary ſcope of all his Diſpenſations was Edification, for we can do nothing againſt the truth; but for the truth; and the ſincere truth of the Goſpel, that is, the ſolid Edification.

1 *Cor.* 5. 4, 5. *ad* 2 *Cor.* 13. 10. *verſe* 8. & *Gal.* 2. 14.

But the Apoſtle had a twofold way to deal with ſinners, as that *learned man* obſerves; ſome he reformed by inſtruction, (*i. e.*) he laid open to them the *Nature*, the *Guilt* and *hainouſneſs* of their *ſin*, and reaſoned them into a better *courſe* of *life* which they followed upon his admonition. But others, who were more *obſtinate*, the Apoſtle handled with more ſeverity; The *inceſtuous perſon* he did *Excommunicate*, *Elimas* the *Sorcerer* he ſtruck with blindneſs, ſome he delivered up to Satan, and ſome he reſtrained by other means of *Diſcipline*. And that was the Apoſtolical ſeverity which he threatens to uſe among the *Corinthians*, where he tells them *he will not ſpare* [c] unleſs they correct their manners.

c 2 *Cor.* 13. 2.

And

And this course of *Discipline* ought to continue still, saith he, where the Church of Christ is well established. For all the Members of the Church are not sick of the same disease. Nor does a good *Physician* undertake to cure all Persons with the same *Medicine*; but in some cases he uses more mild and gentle *Remedies*, in others more sharp ones, searing, scarifying, amputation; because the Diseases are grievous and the Bodies of such Patients cannot be cured otherwise. And *Hemmingius*, upon those words of the Apostle, 2 *Cor.* 13. 2. [*If I come I will not spare*] makes this Comment; *Hoc severitatis exemplum Ministri verbi piè & prudenter in ædificationem imitentur.* 'Let the Ministers of the Gospel imitate this example piously and prudently to edification. And let it be observed, saith he, 'that the severer Jurisdiction or Church-'Discipline concerns the Edification of 'the whole Church, and of them who 'are particularly chastised. And the 'Governors of the Church are armed 'with this Power, *tum ad puniendum*, *tum ad salvandum*, as well to punish as to save; and for punishment in order to their salvation. *Ad 2 Cor. 13. 2.* *Ad Cor. 13. 2.*

And if any deſtruction happens (beſides that which ought to be deſtroyed in ſuch as unruly) *eſt hoc ex accidente*, This is but by accident as *Sclater* hath obſerved. 2 *Cor.* 2. 16. And let us take this into conſideration too, that it is at the *Governors* diſcretion to uſe this Diſcipline, according as he ſhall find the Temper and Diſpoſition of the Subject, 1 *Cor.* 4. 21. *What will ye, ſhall I come unto you with a Rod, or in Love, and in the ſpirit of meekneſs?*

ad 2 Cor. 13. 8. & 10.

But you'll ſay, are not the *Governors* of the *Church* obliged *to receive the weak in the Faith? Rom.* 14. 1. yes very highly obliged, in S. *Pauls* ſence, as becomes their Place and Office. *Receive him that is weak*, that is, *inſtituite, & fovete donec proficiat*, ſaith *Bullinger*, 'take him into your tuition, inſtruct and 'cheriſh him, till he be a good proficient in the School of Chriſt, This is the Charity and Care of *Church-Governors*, and ours are ready to perform it (I dare ſay for them) with all their heart, if our *weak Brethren* would harken to it. And being pious as well as ſtrong, They are willing alſo to bear their *Infirmities*; and not only to bear with them, which is the part of every

private

private Christian; but to heal them, which is the part of every good *Physician*: To bear them as our *blessed Saviour* bare our sins; not so as to take them upon his shoulders only, but to bear and carry them quite away; and this is their Labour of Love and work of Charity: But they cannot do this in effect (no more could our Lord himself) unless the People be willing to part with them.

But, *who art thou that judgest another mans Servant*, saith our Apostle? and may a *Church-Governor* do this? Why not? He is in *Authority*, and doubtless he may *Judge*, where God hath called him to that Office, and given him a jurisdiction for it. Nay, I say he must do it; for what saith the Lord to his Prophet? *Jer.* 15. 19. *If thou take forth the precious from the vile, thou shalt be as my mouth.* This is that the Lord requires of a *good Governor*, *Nempè ut condemnet libere quicquid vitiosum est, & fortiter defendat quod rectum est, etiamsi totus mundus repugnet*, saith *Calvin* upon the place; That he freely condemn whatsoever is vitious, and as stoutly defend what is right and just, tho the whole World should oppose it. And what shall we say of S. *Pauls* Charge

to *Timothy*, (1 *Tim.* 5. 19, 20.) and to *Titus*, (*Tit.* 3. 9, 10.) and what ſhall we ſay to his own practice, (1 *Cor.* 5. 3, 12, 13.) of which we have given account already.

They may not deſpiſe or ſet at nought a *Weak Brother*; but I hope, being inveſted with a juſt Authority, you will allow them to reprove and upbraid ſuch as are *wilfully ignorant*, upon a *ſupine Careleſneſs* or ſomething worſe. Upon ſuch an account ſure they may ſay with the Royal Prophet, *Pſal.* 94. 8. *O ye fools, when will ye underſtand?* and have they not our Lords example to ſay to ſuch, *O fools and ſlow of heart to believe!* and they have the great Apoſtles practice I am ſure to bear them out, if they ſhould ſay to ſuch as trouble and
Gal. 3. 1. diſturb the Peace of the Church. *O fooliſh Diſſenters, who hath bewitched you*, that ye *ſhould not obey the truth!*

But ſo far are they from putting a ſtumbling-block or an occaſion to fall in their Brothers way; that they endeavour to put him into the right way, wherein (if he has eyes in his head, and will follow their Direction) he ſhall be ſure not to ſtumble. But when our Superiours they have made the way

plain

plain and ſmooth, and eaſie, according to the truth of the Goſpel. If ſuch as this *Reconciler* ſhall throw in their *Rubbiſh* and *Stones* of *offence* to obſtruct it, and then theſe Brethren will daſh their foot willingly againſt it and ſtumble at it, Their Fall is willful, and they muſt thank themſelves for the hurt they take by it.

I deny not but Governors in ſome ſenſe, are concerned to pleaſe the Subjects: But a man may pleaſe others both to his own, and to their *deſtruction* (as *Theod. ad Rom.* 15. 1.) I muſt not gratifie him in his *Schiſm* and *Sedition* to pleaſe him; for that would betray him to damnation. I muſt pleaſe him only to his good, to his edification, in the obedience of the Goſpel, that he may be ſaved, to this end it may be a *Governors Duty* to grieve him. 2 *Cor.* 2. 2: for there is a *godly ſorrow, which worketh repentance unto ſalvation not to be repented of.* (2 *Cor.* 7. 10.) And he that can bring a ſoul to this, tho his methods may ſeem ſevere, yet among wiſe and ſober Chriſtians his *Diſcipline* as well as his *Liberty* will be well ſpoken of.

When he tells us of *deſtroying him with our meat* for *whom Chriſt died*, that

(to

(to return him ſome of thoſe *Civilities* which he beſtows on his *Meiſner*) is but one of his repeated fooleries; for it can concern no man but a *Jew*, or a *Jews fellow* (in whoſe account ſome meats and drinks are ſtill common and unclean;) and this *Reconciler* does acknowledge (p. 74, 75.) that now the Apoſtles inſtructions of forbearance are out of date as to them, their ſtubbornneſs having cut them off from all *Title* to our *Charity* in that kind. And for the *Roman-Catholicks*, tho they abſtain ſometimes from ſuch and ſuch meats, yet they profeſs they do it, *Non quod conſcientiam polluant ſuâ immunditie, ſed inobedientiâ.* (*Conte ad Rom.* 14. And therefore when we eat with them we ſee they are in no more danger to be deſtroyed by our liberty than (we are upon the account of their forbearance.) And thus it was among the Chriſtians in *Theodorets* * time. See the Margin.

* *Hæc conſuetudo in hunc uſque diem manſit in Eccleſiis, & hæc quidem abſtinentia amplectituri; ille vero omnibus eſculentis abſque ullo ſcrupulo veſcitur, & nec hic illum judicat, nec ille alterum reprehendit, ſed eos claros & inſignes reddit Lex Concordiæ.* Theod. *ad Rom.* 14. *Lat. ver. Pariſiis* 1608.

If that would ſerve his turn, we readily grant, that S. *Paul* was moſt certainly an *excellent Church-Governor*, and had

had as much power as any of his Succeſſors in *Church-matters* and we will allow him ſomething more: but did he never vary his Rules, and ſhift his *Battery* according to the condition of the Perſons whom he attempted to ſubdue to the *obedience* of the *Goſpel*? He did ſometimes condeſcend, when it was Prudence and Charity ſo to do: but when out of weakneſs he perceived men became *Head-ſtrong*, when from *tenderneſs* they grew *reſtive* and *obſtinate*, then he became *reſolute* and *poſitive*.

He was a *notable Orator* as S. *Chryſoſt.* obſerves of him; and uſed all the innocent Arts of *Rhetorick* to inſinuate and gain upon the people; and many times he uſed *Hyperbolies* vehemency and exceſſes of expreſſion, that his perſwaſion might be the more powerful and make the deeper impreſſion;

Hæc autem dicit ut eos anticipet blandiendo ut laudum Cupidine captı tales præſtare ſe ſtudeant ut digni poſſint haberi quos & efferant omnes & Laudibus proſequantur: Intr. (Theophilact *ad Rom.* 15. 29.)

Such is that to the *Galathians*, *for I bear you record, that if it had been poſſible; ye would have plucked out your own eyes, and have given them to me.* And ſuch is that to the *Theſſalonians*, *So being affectionately deſirous of you, we were willing to have imparted unto you, not the Goſpel*

Gal. 4. 15.

1 *Theſſ.* 2. 8.

Gospel of God only but also our own souls,
1 Cor. 8. 13. *because ye were dear unto us.* Such is that to the *Corinthians. Wherefore if meat make my Brother to offend, I will eat no flesh while the world standeth, lest I make*
1 Cor. 9. 19, 20, 21, 22. *my Brother to offend.* And of the same kind is that. For *though I be free from all men, yet have I made my self servant to all, that I might gain the more. And unto the Jews, I became as a Jew that I might gain the Jews; to them that are under the Law as under the Law, that I might gain them that are under the Law: To them that are without the Law as without Law (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.*

Here was great truth and sincerity in these *Condescentions*, but we must understand these *pro hic & nunc.* When he had to deal with a Jew apart he treated him with all possible lenity and sweetness, and Christian compliance, and so he did by the *Gentile* when he had him by himself, but this was by way of *Dispensation* to draw them in to embrace

brace the *Goſpel:* But when the *Jew* and *Gentile* came together, theſe *methods* of *compliance* were uſeleſs and unpracticable; we have the very Caſe reported by S. *Paul* himſelf upon the congreſs of the *Jew* and *Gentil Chriſtian* at *Antioch*, where the *Apoſtle* was not, nay he could not be ſo *compleaſant* as to be all things to all men; *He withſtood S. Peter to the face, &c. Gal.* 2. 11, 12, 13, 14.

And thus a man may carry himſelf toward *Diſſenting Parties*; he may privately Coax and Flatter a *Diſſenter* in his errors and comply with his weakneſs, thinking by that means to endear him and win upon him; and on the other ſide he may applaud the *Practice* of the *Conformiſt*, and encourage him in his *Conformity* to confirm him and make him the more ſtedfaſt: But when the *Diſſenting Parties* come together, he is in the condition of a man that ſerves two Maſters, *Mat.* 6. 24. *he will hold to the one and deſpiſe the other*, or *Trimmer-like* his moderation will be taken for *Neutrality* and perhaps both practices will take him for an *Hypocrite*, and he will be equally ſcandalous to them both.

And

And this is commonly the Fate of unadviſed *Reconcilers*. For we muſt come to a point before we can come to any ſettlement, whereupon (as was obſerved by Dr. *Womoch* in his Verdict. p. 114.) Inſtead of a *prudential expedient* (which in this caſe was impoſſible) S. *Paul withſtood* S. *Peter to the Face, &c.*

But let us proceed with the *Reconciler* who calls upon us thus: ſecondly obſerve, &c. p. 72.

'That this as well as other Scriptures 'being written for our learning, in caſes 'of like nature, muſt oblige all other 'Paſtors and Rulers of Chriſts Church, 'as well as thoſe of *Rome*; for the ar'guments which the Apoſtle uſeth here, 'are of a moral and perpetual obligati'on, it being never lawful for the Chri'ſtian, of what degree, or rank ſoever 'he may be, to judge, and to deſpiſe 'the Perſon *Whom God hath received, to 'walk uncharitably towards his Brother, 'or to deſtroy him with his meat for whom 'Chriſt died, or to put a ſtumbling-block, 'or an occaſion to fall in his Brothers way. 'But on the other hand*; 'tis the perpe'tual Duty of the higheſt Chriſtians to 'follow after the things which make for 'peace, and whereby they may edifie 'one another. Here

Here we obſerve a ſecond part to the ſame Tune; judging and deſpiſing perſons whom God hath received; (which we ſhall conſider more fully preſently) walking uncharitably, deſtroying him with our meat for whom Chriſt died; as if he ſet himſelf up to be an *Advocate* for a Sect of *Superſtitious Jews*, who both killed the *Lord* their *King* (of whom they have been both the *betrayers* and *Murderers*) and their own *Prophets, and have perſecuted and chaſed out us; and they pleaſe not God, and are contrary to all men*, (1 *Theſ.* 2. 15.) For his ſtumbling-blocks (which he is ever laying in our way) and his charitably walking and his things that make for peace, we ſhall fully conſider them before we part.

In the *interim*, we ſhall grant him, that this as well as other Scriptures *being written for our Leraning*, in caſes of like nature (if any ſuch can happen) muſt oblige all other *Paſtors* and Rulers of Chriſts Church, as well I will add, yea and as much) as thoſe at *Rome* (if there had been any ſuch when S. *Paul* wrote this Epiſtle.)

But if all Scriptures be written for our Learning, in caſes of like nature; why

why do you not practiſe them equally all alike? We have thoſe two *Tribes* building their *Altar*, a *ſymbolical* proteſtation of their Faith and Affiance in God of their Communion with his Church, and their Intereſt in his publick Worſhip and Service; you have alſo in theſe Scriptures, the report of *Daniels* opening his Windows upon the ſame account, and to the very ſame purpoſe; and we find *Lyſerus*, *Lavater*, *Calvin*, our *Synopſis* (and who not, that have conſidered the thing among our Proteſtant Divines) do make the ſign of the Croſs (in uſe among all Chriſtians) a *Parallel Caſe* with thoſe, a *ſymbolical* proteſtation of our Chriſtianity, of our Faith and Affiance in Chriſt Crucified, of Communion with Gods Holy Catholick Church, and of our Intereſt in all the priviledges of his publick Worſhip and Service: and this *Symbolical* Proteſtation, is grounded upon the fundamental Article of Confeſſion, which is of moral and perpetual obligation; why then is not this *Reconciler* as zealous a Champion for the uſe of that ancient Ceremony, as he is for matters of *meat and drink*, as he finds them in this preſent Scripture?

But

But I must observe (2.) That the immediate Inference the Apostle makes from those words, *All Scripture is written for our Learning* (which have relation to Christs Condescension to redeem and save us) *Rom.* 15. 3, 4. is this (*ver.* 7.) *wherefore receive ye one another, as Christ also received us, to the Glory of God.*

This (saith *Hemmingius*) is the general conclusion of all the matters or concernments, which the Apostle disputed of from the beginning of the fourteenth Chapter. And that we may understand our own, and take some measure of our Governors Duty (as far as modesty and scripture will allow us,) Let us seriously Consider

1. That Christ, tho he dyed for all men, yet he received none into actual Communion with him, but such as were willing to be received.

2. He received none, but upon terms of his own and not of their proposing.

3. He received none but upon condition of obedience to his Laws, and Institutions; whereof *Government* in *Church* and *State* is undoubtedly one.

4. He received none but to the glory of God. Now to all such the Arms of our Governors are opened, and they are most ready to receive them. But such as must make their own Conditions, and come in only upon their own Terms, and those terms of Division, Christ never received such, and we know the *Jews* were cut off upon that account: and therefore the Church cannot receive them to the glory of God, unless She should acknowledge him to be a God of Confusion and not of Peace and Order; To this purpose *Erasmus* paraphraseth the Text. '(*Rom.* 15. 7.) Receive 'him, so as it may redound to Gods 'Glory, who is glorified among the 'Unbelievers by your Concord.

Synopsis ad locum.

This *Reconciler*, by the *Scriptures written for our Learning* understands the 14*th.* and 15*th.* Chapter to the *Romans*, which he makes the subject of his discourse (pag. 67.) tho he takes no notice of several remarques, which the *Verdict* has thereon, and he should have done well to have taught the people, what bitter animosities, and sad confusions did arise amongst them, for want of good Laws, and Rules to direct the *Professors* of *Christianity*, and of *Authority*

rity and *Governors* to awe them into a due obedience.

For the *Convert-Jews* would by all means observe *Moses* his Laws, and Institutions, even such as were purely *Ritual* and *Ceremonial*; and not content with an allowance to do it themselves, they would impose the practice upon all others; and because the *Gentiles* would not observe them, tho reconciled to *Christianity*, they would not admit them to their *Communion*. On the other side the *Gentil-Converts*, being very well assured of the *Liberty*, which they had in *Christ*, whereby they were exempted from the Yoak of *Moses*'s Law, (which was never designed to be put upon the *Christians neck*) they were no less earnest to exclude from their *Communion* such *Jews* as still addicted themselves to the Customs and Law of *Moses*. Hereupon arose a wretched *Schism* which wonderfully obstructed the progress of the *Gospel* amongst them in the very infancy of it. And wanting *Church-Governors*, with a secular Arm to assist them, nothing was able to extinguish their dissentions and bring them to a quiet settlement, till the fulness of *Apostolical Authority* with the power of *Miracles* should come

among them, as ſhall be declared hereafter.

But, our *Reconciler* tells us, 'tis the perpetual Duty of the higheſt Chriſtians to *follow after the things which make for Peace, and whereby they may edify one another.* This we can eaſily grant him: but as *Theodoret* obſerves, the Apoſtle does not pray for their peace indefinitely and abſolutely, but 'tis an honeſt and pious Conſent and Concord that he wiſheth them, according to the example of *Jeſus Chriſt.* Has not God given us *Guides*, and are not we bound to follow peace after their direction and example? Have not they a command as well as a power to ſet things in Order? to make Decrees and Ordinances for the eſtabliſhment of Peace and Unity? and are not theſe the means to promote Edification? Did not S. *Paul* himſelf carry about ſuch Decrees to be kept of the Churches where he went? and were not thoſe Churches eſtabliſhed in the Faith thereupon, and increaſed in their numbers as well as in their piety by that means? *Acts* 16. 4, 5.

Ad Rom. 15.4.

Heb. 13. 7, 17.

Theſe are truths that are evident of themſelves, and owned by the Learned of all Perſwaſions, the Ordering and Appointment

pointment of honeſt and decent *Rites*, according to the word of God, makes much for the preſervation of *Diſcipline*, and to ſtrengthen the bond of *Peace*, ſaith *David Rungius*, and *Calvin* himſelf. See the Præfat. p.

Hereupon we find that the great Apoſtle made Ordinances of the like nature (which are called Traditions) and they were about things indifferent, of no abſolute *neceſſity*, but only for *decency*, ſuch as the *Womans Vail* in *publick Aſſemblies*. And ſuch as did obſerve thoſe *Ordinances* he commends, but ſuch as did neglect them he does ſeverely cenſure. And tho he was gentle as a Nurſe to cheriſh his children in the Faith, yet did he exerciſe the Authority of a Father too, in charging and commanding them to obſerve his Diſcipline. And let this *Reconciler* or any of the *Diſſenters* (whoſe Cauſe he Pleads) prove that ever the liberty of ſuch Children was allowed either by Chriſt or his Apoſtles, to overtop or check the Authority of ſuch a Father, and I will yield the Cauſe. 1 *Cor.* 11. 2. 2 *Theſ.* 3. 6, 14. 1 *Theſ.* 2. 7, 11.

In the mean while Dr. *Womock* keeps his Ground; *viz.* That this was only a *Temporary* proviſion to keep the Peace

among private Christians: and hereupon the *Reconciler* requires him to prove that the things above-mentioned (*Rom.* 14.) were only *Temporary*; and that *Church-Governors* are now at liberty to walk uncharitably towards the weak, and to destroy the work of God for meat and drink, and we are satisfied.

Here we are called upon to prove two things; and I am afraid the last will prove him to be a *Sophister*. But we shall attempt to prove the first: That those things were only Temporary.

Ad Rom. 15. 'Tis the express affirmation of *Aretius*, that these *Roman Christians* having no *Ordinary Governor*, the Apostle shews private men the way which they should walk in; as was observed formerly. And that the provision was but for a time is the express Doctrine of *Hemmingius*, *Aliquid ad tempus Fratrum infirmitati largiendum est*: Something is to be allowed for a time, to the infirmity of our Brethren: *secus de obstinatis & pertinacibus judicandum est*: but we must determine otherwise of the obstinate and stubborn. He speaks of weak Christians which he supposes to be in every particular Church in these days: but if care were duly taken to *Catechise* our Youth, and

Ad Rom. 14. And *Beza* observes *Apostolum non præcipere ut ejusmodi ignorantiæ foveatur, sed duntaxat ut tolleretur, tantisper dum isti possint erudiri.*

Ad Rom. 14. 2. When they became stubborn and indocible, They were rejected.

and to inſtruct them in the *Principles* of *Chriſtianity*, touching Authority and Liberty, according to the truth of the Goſpel (as S. *Paul* calls it) this kind of *Intellectual Rickets*, and the weakneſs that follows it, would be perfectly corrected in our Minority, and we ſhould never infeſt the Church with our frowardneſs upon that account. But my task is to prove that the Directions which the *Apoſtle* gives to thoſe Chriſtians at *Rome*, had a peculiar reference, (1.) To that preſent time. (2.) To ſome ſpecial things, and (3.) To that Critical Diſpenſation. Acts 13. 46.

(1.) To that preſent time; and he that will take the pains to conſider the Caſe, can never be perſwaded, that ſuch cautions and directions as were given to *Jews*, or *Gentil-Converts*, in reference purely to thoſe *Federal Rites* of the reſpective Inſtitutions, to which they had ſo lately been accuſtomed; He I ſay, can never be convinced, that they do lay any obligation upon ſuch as were bred up in *Chriſtianity* from their Cradles. But that theſe cautions were calculated for that preſent time, we have reaſon to believe upon farther evidence.

1. The Apoſtle in his great prudence was wont to make ſuch Tempo- 1 Cor. 7. 26.

rary provisions; such was his advice about Virgins; *I suppose*, saith he, *this is good for the present distress*: not that Marriage was a more impure state of Life: but to avoid the difficulties and molestations of it. Single persons were in a better condition, more prompt and easie to grapple with Persecutions, which in those days did more frequently afflict the Professors of the Gospel.

Rom. 12. 11. The Apostle has an eye to the like difficulties among the *Romans*, and therefore he enjoyns them to be *fervent in Spirit, serving the season*; For many Copies read the Text so, and therefore Dr. *Hammond* doth thus Paraphrase the Text: Doing those things, that in respect of the Circumstances of time and place, wherein now you are, may most tend to the honour of God, and building up of the Church. And S. *Ambrose* descants very well upon the place, lest they should unseasonably press matters of Religion, in an evil time, whereby they might raise up Scandal: therefore he subjoyns this caution, *serving the time*. The great matters of *Faith* and *Religion*, he would have them discoursed of *modestly*, and *discreetly*, in a fit time, and in a convenient place, and among fit Persons.

See Dr. *Hammond* his note on the place, and Dr. *Stearne Aphoris. de felicitate*, §. 2. *Aphor.* 22.

Ambros. ad Rom. 12.

ſons. For there are ſom, eſaith he, even among our ſelves, in times of Peace, who do ſo abhor the way of Chriſt, that they can no ſooner hear, but they will Blaſpheme it. And S. *Paul* himſelf made it his practice, ſometimes to apply himſelf to the ſeaſon, and to do that which otherwiſe he had no inclination to do. For he Circumciſed *Timothy* unwillingly; and ſhaving his head he purified himſelf according to the Law, and went up to the Temple, *Ut Judæorum ſopiret inſaniam*, that he might appeaſe the Rage of the *Jews*. And what have we been doing theſe twenty years, but *ſerving the time*, by *Clemency* and *Condeſcention* to gratifie an unſteady Faction, whom nothing can oblige. And no doubt S. *Paul* had an eye to the circumcumſtance of time, and the difficulty as well as the inconveniency, of making a peremptory Order for them in this Caſe, when he wrote that Epiſtle, as ſhall be ſhewed.

The *Epiſt.* for the 2*d.* Sunday after the *Epiphany* in the old *Liturgy* read it ſo.

2. I am induced to believe this was but a *Temporary* proviſion; becauſe it was upon the account of *Novices* in the Faith, as all the Antients do unanimouſly obſerve. 'Twas in Favour of ſuch as had newly embraced the Goſpel; wherefore he would not have the ſtrong

ſtrong Chriſtians (who underſtood the liberty of their Chriſtianity) to entangle the weak by intricate diſputations, which might provoke them unto Apoſtacy: but charitably to bear with them for a time: and that as a condeſcention, which argues not a Law and ſtedfaſt Conſtitution, but (as they call it) a *Diſpenſation.* * Whereupon even where he ſollicits this Indulgence on their behalfs (to prevent a Relapſe) he blames their Ignorance (diſcovers the ſoft and tender part) and lays open the Sore, and gently drops in his *Medicinal Wine* and *Oyl.* The obſervation is quick and very material, That while he ſeems to chide the *ſtrong* (in the Faith) under pretence of that freedom of Speech to them, He turns all his Correption and Reproof upon the *weak.* For in calling them *weak* he declares them to be *valetudinary*; and when he bids the ſtronger Chriſtians to receive, to help, and ſuccour them, it argues he thought they ſtood in need of a *Keeper* and *good Remedies*; which is a certain *Indication* of a *Diſtemper* and a *Mental Crazineſs*: ſo far was the Apoſtle from encouraging them (as this *Reconciler* doth) to continue and become obſtinate in their weakneſs;

* *Ita Chryſoſtomus ſimulationem Petri ſæpius Diſpenſationem appellavit. ad Gal. 2. Theodoret. Theophilact. Ad Rom. 14.*

weakneſs; For tho he would have them treated like *Babes*, while they were ſo: Yet he would not have them be *Babes* always: but to be men in underſtanding, and to put away childiſh things. 1 *Cor.* 3. 1. *Heb.* 5. 11, 12.

3. If theſe directions given to the Chriſtians at *Rome*, were not *temporary*; the Apoſtle contradicted his own Doctrine; for in ſetled Churches afterwards, He was ſo far from preſcribing *forbearance* of *Meats*, or the *obſervation* of *Jewiſh Feſtivals*, that he ſeverely condemns them (yea as *Superſtitious*, and deſtructive of Salvation) as this *Reconciler* does obſerve (when he finds occaſion to forget his own *hypotheſis*.)

Gal. 4. 10, 11. *Chap.* 5. 4. *Col.* 2. 8, 16, 21.

pag. 80.

4. That they were but *Temporary* is the Judgment of the *Fathers*, and the moſt Learned Modern Writers; The Verdict has mentioned *Matthiſius*, *Eſtius*, our *Synopſis*, and Mr. *Perkins*, who ſaith expreſly, that Commandment (*Rom.* 14. 22.) was given by *Paul* for thoſe times when men were not fully perſwaded of the uſe of Gods Creatures, as meats and drinks, &c. But to theſe times it is not (given).

Cum enim perfectam fidem non haberet (infirmus) ſe earum Eſus poſſe credebat. In Ad Ro

(2.) I ſay the Apoſtles Directions had reference to ſome ſpecial things forbidden

den by the Law of *Moſes*. (1.) For the difference among thoſe Chriſtians grew upon the account of a diſtinction betwixt things *Clean* and *Unclean*: (as the Apoſtle declares expreſly (*Rom.* 14. 14,) and mens minds being framed to practiſe according to that Notion, they ſtill diſputed the Cuſtom, when the diſtinction was taken away, not underſtanding fully the *Priviledge* of the *Goſpel*.

ad Rom. 14.

2. The Antients do reſtrain the matters in debate to the prohibitions of the Law: ſo *Theophilact*, 'ſeeing God 'hath beſtowed his ineffable Grace up-'on the *Gentils*, why do'ſt thou ſtill 'contend with them about the Law? 'Tis manifeſt, ſaith S. *Ambroſe*, that all 'things are clean through the grace of 'Chriſt, who freeing us from the yoak 'of the Law, hath reſtored the former 'ſtate of Liberty: So that we are now 'in a capacity to uſe all creatures as the 'Saints of old were wont to do: But for ſuch as are ſtill in bondage under the Law, it is not Lawful for them to eat (or to do) what the Law forbids: *Quia indulgentiam datam ſpernunt*. Becauſe they deſpiſe the priviledge of the Goſpel. His multitude of quotations is

Theoph. ad Rom. 14.

Ambroſ. ad Rom. 14. *Ca.* 48. *P. Martyr.*

to

to little purpoſe, in this caſe rightly ſtated. For

4. I dare be bold to ſay, that not one of the Ancient Fathers ever applied that diſcourſe of the Apoſtle to the prejudice of Authority in ordaining Rites and matters of Decency in Gods Service. Did not all the Fathers he alledges, *Bow, Kneel, wear a Surplice, ſign with the Croſs?* Yes, and would have ſpit in his face, that ſhould have offered to diſpute ſo general a practice of the whole Church. His quoting their Authority in this caſe is therefore trifling, and deſigned to impoſe upon the Reader, or elſe he is deluded himſelf by a *Fanatic Zeal*, and *vain Imagination*; And if old Father *Gregory* were alive he would make as ſharp an *Invective* againſt him for this, as he did againſt *Julian* upon another account.

And I have obſerved particularly that St. *Auſtin*, when he complains of the multitude and burden of *Ceremonies*, which were crept into ſome particular Churches, yet he never dream'd that St. *Paul* had condemned any of them by a Spirit of Propheſie in that Epiſtle to the *Romans*: Nay he ſaith plainly, that the forbidding of meats as unclean, was *Vide Epiſt.* 119

was Heretical, and ſo declared and condemned by the Apoſtle. (1 *Tim.* 4.) which is directly contrary to the opinion and practice of thoſe weak ones, whom the ſame Apoſtle favours (*Rom.* 14.) and therefore the Rules he lays down in that Chapter, can be no more than *temporary*, unleſs we will be ſo bold with the great Apoſtle as to make him forget and contradict himſelf.

(4.) Let me put the Caſe home to our *Reconciler* and his beloved, the *Diſſenters*; if they claim a title to the Apoſtles Indulgence (*Rom.* 14.) in their refuſal, or forbearance of thoſe things which are enjoyned by *Authority*; Then they muſt look upon thoſe things as common and unclean; for that is the very caſe the Apoſtle ſpeaks to, (*Rom.* 14. 14.) If they eſteem them unclean (which ſignifies nothing but unlawful) that muſt be either according to *Moſes's Law*, or according to the *Goſpel*: If they go according to *Moſes* Law, they run into *Judaiſm* and *Superſtition*; and tempt God, as this *Reconciler* confeſſeth (p. 75.) and in effect, deny that *Judaiſm* is aboliſhed, and hath given place to *Chriſtianity*; if they pretend to go by the *Goſpel*, that very *Goſpel* contradicts their pretence, as we learn

learn by a voice from Heaven to S. *Peter*, *Acts* 10. 15. *What God hath cleanſed, that call not thou common* (for perſons were ſo eſteemed by the Law as well as things) and by the reſolution of S. *Paul* in this place, *Rom.* 14. 14. *I know and am perſwaded by the Lord Jeſus, that there is nothing unclean of it ſelf.*

(5.) And I would have it conſidered, that we have no Rites or Obſervances in uſe among us, but what are taken up by the light of *Nature*, or purely upon the account of *Chriſtianity*. They never had any Relation to the Inſtitutions of the *Heathen*, as the meats offered to Idols, nor yet to the *Levitical Covenant*, as Swines-fleſh, Circumciſion, the *Jewiſh* Sacrifices, and Feſtivals had. Shew me where St. *Paul* ſaith, one man regardeth a *Surplice*, the *ſign* of the *Croſs*, *kneeling*; another man regardeth them not: Do not Judge, do not grieve, do not offend a Brother for theſe things. He did not, he could not ſay any thing to this effect, of any of theſe things; not of *kneeling* or *bowing*; for they are ſuggeſted to all mankind by the light of *Nature*, and were the Apoſtles own intimation, charge, and practice. The *Surplice* he determined in the *Wo-*

1 *Cor.* 14. 26, *Eph.* 3. 14.

1 *Cor.* 11, 5, 11.

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mans Vaile by a *Parity* of *Reaſon*; and for the ſign of the *Croſs*, 'tis ſo peculiarly related to Chriſtianity, that it can never tempt any man to turn either *Jew* or *Gentile* (which was the great danger St. *Paul* ſo carefully provides againſt) and he hath given us a Reaſon for it; in telling us, that *Chriſt Crucified was unto the Jews a ſtumbling-block, and to the Greeks fooliſhneſs.* To this I may add

1 *Cor.* 1. 22.

(6.) The general opinion of Commentators is, that the Apoſtle does not ſpeak here (*Rom.* 14.) of the *weakneſs* of a *Brother* in doing any thing unlawful; or that he ſhould be tolerated by the *ſtrong* therein.

Anon. ad Rom. 14. *not.* 1.

When the Apoſtle ſaith, *let every man abound in his own ſenſe*, (according to the *vulgar Latin*) *or let him be fully perſwaded in his own mind*, (as the *Engliſh* hath it,) *Theodoret* obſerves, that the Apoſtle did not ſpeak this in general, nor may we be ſo free in our opinions or perſwaſions of Gods Word and Ordinances, for he doth anathematize or ſtrike him with a Curſe, who frames his mind to teach the things that are contrary to Divine Truth. And *Gualter*, to the ſame ſenſe, *Quæ palam contra Dei voluntatem fiunt, ea in proximo reprehendere,*

Rom. 14. 5.

Theod. ad Rom. 14. 5.

Gal. 1. 8, 9.

Gualter. ad Roman. Homil. 80.

dere, deque illis ex Dei verbo judicare licet: What is clearly contrary to the will of God, 'tis Lawful for a man to judge of that by the word of God, and to reprehend our Neighbour for it. Now certainly this is Gods Ordinance, *let every Soul be subject to the higher Powers*; and this is the will of God, even our *Submission* and *Obedience* to such as God hath *set over us*. Wherefore unless the Apostle contradicts his own Doctrine, he cannot be supposed to deliver any thing in this case that may derogate from the just power of our Superiors: And let it be once proved, that the Apostle has set up *Liberty* above *Authority*, or in opposition to it, and I shall yield the Cause: but this is a *challenge*, which I dare say none of our *Dissenters*, No, nor the *Reconciler* himself, will have the hardiness to answer. *Rom.* 13 1. *Heb.* 13. 7, 17.

3. I say, Those Directions of the Apostle had a special reference to that *Critical Dispensation*. I call it *Critical*; because it was something like that juncture of circumstances, which hapned in St. *Paul's* Voyage to *Rome*; when they came to the place where two Seas met; *except* the *Mariners* (the Guides of the Vessel) *did abide in the Ship*, and *Rom* 14.

ſubmit to the Apoſtles prudent Steerage and Direction, *They could not be ſaved.*

For that this Indulgence of the Apoſtle was in favour of the *Jews*, cannot be denied; and he had taken the advice of the Colledge of Apoſtles and Elders in it, who tell him thus, *Acts* 21. 20. *Thou ſeeſt Brother, how many thouſands of Jews there are which believe, and they are all zealous of the Law.* Now the condition of the *Jewiſh* Church was this, The Religion eſtabliſhed amongſt them was of Divine Inſtitution, and the Rites and Ceremonies thereof impoſed with great ſeverity, by a dreadful Majeſty with an aſtoniſhing attendance; this they had been bred in and lived under, and were prepoſſeſſed with an opinion of the Sacredneſs and perpetual obligation of it. But out of this ſprang a more refined Religion, introduced by the Miniſtry of the Son of God.

Exodus 19.

Whether the introduction of this did abrogate or ſuperſede the Authority of the other, was the thing in queſtion. The prejudice the *Jews* had againſt the abrogation of it (for the Reaſons now mentioned) was ſo great, that it was not eaſie to be conquered. The Apoſtle

ſtle was ſenſible hereof, (for he loſt his own *Carnal* eyes before he could diſcern a Reaſon for it) and *he was ſmitten down to the Earth*, that he might there bury thoſe beggarly Elements of *Judaiſm* (wherein he had been Diſciplined and for which he was ſo fiercely *Zealous*) before he could learn humility enough to ſubmit to the Voice and Goſpel of the *Meſſias*; and this made him ſo compaſſionate to his *Brethren* of *Iſrael*, whom he knew to lye under the like prepoſſeſſion and prejudice. *Acts* 9.

'Tis true, *Moſes*'s *Law* was out of date, *de jure*, upon the publication of the *Goſpel*, and aſſoon as our Lord was made manifeſt unto *Iſrael*. For *the Law was but a ſhadow of good things to come*: *the Body* and the Sun *was Chriſt*, the end and the Accompliſher of the Law. *De Jure* therefore, the Law of Ceremonies was aboliſh'd: But yet till there was a clear promulgation hereof, the old Law retained its force and vigour among ſuch as underſtood not that it was now void and of no effect. For tho the Law ceaſes by a meer abrogation, yet the Subject cannot be free from his former obligation, till it does ſome way appear, that 'tis his Superiors will and *John* 1. 31. *Heb.* 10. 1. *Col.* 2. 17. *Rom.* 10. 4.

pleaſure, that the former Law be preſently revoked; which was not yet made manifeſt *convincingly* to all the *Community* of the *Jewiſh Nation.*

And that which increaſed the difficulty, and confirmed, if not heightned the prejudices on both ſides was this: The *Jews*, they received the gifts of the Holy Ghoſt under the obſervation of *Moſes's Law*; the *Gentils* did the like under the omiſſion and neglect of it. Hereupon, why ſhould we abandon our old Law, ſeeing God hath received us into favour, and atteſted it by the effuſions of his Spirit on us, ſay the *Jews?* And why ſhall we abandon our *Liberty* and *Privilege*, ſay thoſe *Gentils*, ſeeing God hath done the like to us? This was the difference and diſpute between them; and nothing but the *Miniſtry* of a *Divine Authority*, aſſiſted by the extraordinary gifts of the *Holy Ghoſt*, (and agreeing in a Declaration to the ſame effect) and the power of *Miracles*, was able to bring them to Conformity, and unite them entirely into one *Catholick Communion.*

Act. 2. *Act.* 10, 44, 45. and Chap. 11. 2. to 18.

All this the *Reconciler* does acknowledge page. 74.

This I call a *Critical diſpenſation*; and it can never be the Caſe of the Chriſtian Church again, unleſs *Elias* ſhould come a ſecond

ſecond time (as ſome do vainly dream) to make a farther Reformation; and then perhaps, S. *Pauls* Rules might be in ſeaſon again, before the World could come to any ſettlement.

How far is the Caſe of *Diſſenters* wide of this? were they bred under any other *Divine Law* than that which we profeſs and practiſe? Have they any pretence to ſome other divine Inſtitutions? Have they any divine prohibition againſt any thing the Church obſerves? Do we violate any Ordinance that is known to be præ-eſtabliſht by *Divine Authority*? why then do they take up the perverſe or peeviſh practice of thoſe *Jews* and run upon the ſame *Rock* of *Judaiſm* and *Superſtition*, as if they were called to it by a voice from Heaven, when they have not the like pretence for it? For either the Law of *Moſes* is in force, or it is not: If they think it is in force, They may ſcruple at the eating of a black Pudding or touching the Corps of their deareſt friend deceaſed, or ploughing with an Oxe and an Aſſe (which conjunction, in a Tropical ſenſe, they never ſcruple at): If that Law be not in force at all, in their opinion, why do they plead, what S. *Paul* diſcourſes up-

on the account of them who believed it was? If it concerns us at all, it must be either directly, or indirectly and by a parity of Reason. But (1.) not directly; because it relates to a Law, whereby things were distinguish'd into clean and unclean. (2.) Not indirectly or by a parity of Reason; because the like *critical* juncture of *circumstances* is never like to happen.

Let them therefore set their hearts at rest. For those Rules of condescention and forbearance which the Apostle prescribed as a *temporary* provision to keep those private Christians quiet, under that *Critical Dispensation*, can never serve to justifie their *Separation*, upon such groundless doubts, empty Scruples, and vain Imaginations.

Rom. 14 & 15 *Chapters.* And now having made it clear to all impartial Readers, that the Apostle did not direct this his advice to *Governors*: but prescribed it only as a *Temporary* provision to keep the peace among private Christians: We must expect no Quarter from the *Reconciler*, but to be severely loaden with the reproach of an odious Inference. 'Tis not enough it seems to prove that the things there mentioned were only *Temporary*, but we are called to a fresh

freſh Task, to prove that *Church-Governors are now at liberty to walk uncharitably towards the weak, and to deſtroy the work of God for meat and drink:* Do this ſays he, very fairly, and we are ſatisfied.

This any man would think a fair offer at the firſt hearing: but upon ſecond thoughts, we find that by ſuppreſſing one of the premiſſes he hides a fallacy: and herein he is either catch'd himſelf, and deceived in his own captious way of reaſoning, and that betrays his want of Logick: or elſe he deſigns wittingly to impoſe upon the weakneſs or credulity of his Reader; and then he ſhews his want of honeſty.

If we put his Argument into Form for him, it muſt run thus: He that ſays, Thoſe Rules above-mentioned were but a *Temporary Proviſion* to keep the Peace among private Chriſtians, he leaves *Church-Governors* at liberty to walk uncharitably towards the weak, and to deſtroy the work of God for meat and drink.

But Dr. *Womock* ſays, Thoſe Rules above-mentioned, were but a *Temporary Proviſion* to keep the Peace among private Chriſtians, *ergo* Dr. *Womock* leaves *Church-Governors* &c.

We must give him time to prove the major Proposition; and I believe he will take till *Dooms-day*, and then he may have something else to answer for; His disturbing the peace of the Church, and encouraging an ungovernable *Faction* in their *Schism* and *Sedition*. But let us follow him.

Dr. *Womock* saith from *Catharinus*, They were Rules to be received till the Apostles had made a perfect determination; 'and truly saith the *Reconciler*, if 'this were all, they were not to be observed at all.' His Reason follows; For in this 'very Chapter he plainly saith, that 'the things scrupled by the weak were 'pure and lawful in themselves; and 'that he knew, and was perswaded by 'the Lord Jesus, that there was nothing 'unclean of it self; which is as perfect, 'and full a determination of the Case, 'against the weak, as words can make.

Let us take notice (1.) that we have here the Key put into our hands, by the Apostle himself, to open and unlock his meaning, and to give us the full account of his design; which was to indulge the *Jewish Christians*, who had been bred up under the *Mosaical Dispensation*; wherein

wherein days and meats were diſtinguiſhed into ſuch as were clean or unclean, common or holy; which cannot concern us who pretend to no ſuch diſtinction in that Legal ſenſe or of any Divine Authority. Having obſerved thus much,

(2.) I anſwer. That the Apoſtle did declare his judgment in the Caſe, as to the matters in queſtion *de jure*: but as to the uſe and practice of them at *Rome*, He did not as yet ſettle or determine them *de facto*, by his Apoſtolical Authority. But with us the caſe is otherwiſe; we have a Determination and Settlement againſt our pretended weak ones, both *de jure* and *de facto* too.

For they know there is nothing *de jure* unclean, or unlawful among us, and that *de Facto*, Authority hath ſetled what they diſpute againſt.

That S. *Paul* has determined the Caſe *de jure*, we have his own conceſſion; and that (elſewhere) he did ſtate and ſettle it, *de facto*, he is forced to confeſs; and indeed his conceſſions are ſo full, when he comes to himſelf, that they are a perfect confutation of his whole Book, if a man would give himſelf

ſelf the trouble or the leiſure to collect them.

That the Apoſtle did determine the Caſe *de facto* as to other Churches, are ſo full and clear, that we have no need of other evidence to prove it: 'The 'Apoſtle, ſaith he, doth in the Epi- 'ſtles to the *Galathians* and *Coloſſians*, 'ſpeak ſeverely againſt their obſerva- 'tion of the *Jewiſh* Feſtivals. (p. 80.) And does he not condemn them for their ſuperſtitious abſtaining from certain meats and drinks? *Let no man judge you in meats and drinks: and let no man beguile you of your Reward through their vain traditions; touch not, taſt not, handle not.* And *Gal.* 4. 4. *Ye obſerve days and months and times and years; I am afraid of you leſt I have beſtowed upon you labour in vain.* Was not the Apoſtle ſo earneſt and poſitive herein, that he threatned the *Diſſenters* as *Diſturbers of the Church*, and tells them: *That they ſhould bear their judgement*; and *wiſheth them cut off? Gal.* 5. Did he not *withſtand St. Peter to the face*; *becauſe he was to be blamed*; and why? was it not becauſe he did not *walk uprightly according to the truth of the Goſpel?* and was not all this conteſt upon the account of the difference

These Epiſtles were written after that to the *Romans.*

Coloſ. 2. *Iridens & contemnens ſuperſtitioſam perſuaſionem in perſona pſeudapoſtolorum ait, Ne tetigeris, quaſi dicat, ſi fecus audeas, eris immundus apud Deum, efficieris Damnationis reus.* Hyper. ad Col. 2. *Gal.* 2.

difference betwixt the *Jew* and *Gentile Christians*? was the Apoſtle thus poſitive, did he uſe ſuch Menaces, did he give ſuch warning in his Epiſtle to the *Romans*? If not; why does this *Reconciler* ſay, that if thoſe Rules were but a proviſion till the Apoſtles had made a more perfect determination, then they were not to be obſerved at all: was not Ignorance and Superſtition as dangerous to the Chriſtians at *Rome*, as to thoſe at *Coloſs* and *Galatia*? Are they at *Rome* indulged to live therein always, when theſe at *Coloſs* and *Galatia* are threatned, and in danger to fall from Grace, and be loſt by it.

But for the preſent, as the *Gentile Converts* had great aſſurance of their immunity from the Law of *Moſes*, ſo thoſe of the *Jews* were under great prejudices through their veneration for it: And the *Impoſtors* and falſe *Teachers*, (headed perhaps by *Simon Magus* who had the reputation of a *God* among the *Romans*) were ſo ſubtile and powerful with the Heathen Magiſtrate, that a peremptory order from the Apoſtle, (if ſuch a one had been ſent,) eſpecially having no *Governor* to enforce it, in all probability, could have taken no effect.

See Dr. *Hamm.* Annotat. on the Title of the Epiſtle to the *Romans*, towards the end.

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The Apoſtle therefore defers this great work (as he did the ſetling of ſome ſuch matters in other Churches, 1 *Cor.* 11. laſt.) till his own coming with the fulneſs of *Apoſtolical Power* and the *gift of Miracles*, to encounter all the oppoſition of the Enemy.

In the mean while having felt in himſelf ſuch an experiment of mercy, for the things which he had done in his ignorance and unbelief, (1 *Tim.* 1. 13.) He was well perſwaded, that the ſame Divine Goodneſs, which for a time prefers a miſtaken *Zeal* before a deliberate *Prophaneſs*, would be pleaſed to wink at that time of the *Romans Ignorance* and *Superſtition*, till he ſhould vouchſafe to afford a Diſpenſation ſufficient to cure the Diſtempers which did afflict them. And to allay and be-calm their Animoſities, he forbids all uncharitable altercations; and to prevent Apoſtacy from the Faith, he preſcribes Lenitives, Condeſcention and gentle uſage, leſt they ſhould be tempted to forſake the Profeſſion of Chriſtianity, through the aſperity of ſevere Cenſures and ſpiteful provocations from their equals, and ſuch as had no Authority to Govern them.

Interea vero tametſi opinio quidem ſit ſuperſtitioſa tamen obſervatio Deo non diſplicet, quando infirmus ſapienter cavet, ne quid dubitante conſcientia faceve aggrediatur. Hyper. ad Rom. 15. in principio.

This

This, I ſay, was a *Temporary proviſion*: but he promiſes them a more perfect redreſs and ſettlement in a ſhort time, and then he would determine and ſettle the Caſe and thoſe differences *de Facto*, *Rom.* 16. 20. *The God of Peace ſhall bruiſe Satan under your feet ſhortly.* By Satan here he means the falſe *Apoſtles* and *Impoſtors* (which were ſo great Inſtruments of Satan that he gives them his name) with the Factious and Turbulent Diſſenters which were led by them, ſo Interpreters do generally unſtand it: *Non ſolum immittentes offendicula conteret, ſed & ipſum illorum Ducem, Satanam, Inſidiatorum magiſtrum; Diſſentiones veſtras cum ſuo Principo: Nec eos modo qui diſſidia moliuntur, ſed horum etiam Præfectum & Ducem commoliatur: per Satanam intelligit omnem vim adverſariam Chriſto & Evangelio ejus, ſive ſint Pſeudapoſtoli; ſive Tyranni:* Thus ſeveral Expoſitors comment upon the words. *Oecum. Theod. Theophilact. Lap. ex Chryſo. Bullinger.*

The Hiſtory of thoſe times tells us, that the *Faction* was ſo impetuous and turbulent, that *Claudius* in the ninth Year of his Reign, was provoked to put forth an Edict to baniſh them out of *Rome*, *Claudius Judæos impulſore Chreſto aſſidue* *Acts* 18. 2.

assidue tumultuantes Româ expulit, saith *Suetonius*: and *Josephus* to the same purpose: *Anno ejusdem imperatoris nono expulsos per Claudium Judæos refert, and taking the Jews and Christians* to be of the same Religion he banish'd them all together.

There was little hopes therefore that the order of a Person at a distance, who had never been amongst them should be of any force to quell such Heads of the Faction or to remove their prejudices, so as to unite them in the same belief and practice, aso t these matters; But the Apostle foretold and promised that this should be done shortly; and how was that?

Shortly, *Hoc de adventu suo dicit*; 'He speaks this of his own coming to 'them, saith St. *Ambrose*: If a question should arise how this could be effected, when it was thought that his Letters were more prevalent than his personal presence? 2 *Cor.* 10. 10. This is answered by Interpreters, That God Almighty would assist him against the power of all *Impostors*, and *Deceivers*, (whom he calls *Satan*,) for the opposition they made against Christ and his Gospel;) And that at the Apostles coming

ing among them, This *Satan*, this Ad- *De la Cerda.*
verſary power ſhould be conquered and laid proſtrate under their feet.

And this the *Apoſtle* might very well promiſe without boaſting, upon the account of that power, which Chriſt did beſtow upon his Apoſtles, a *power to tread upon Serpents, and Scorpions and all* the power of the Enemy (*Luke* 10.) And ſo *Aretius* ſaith (as the opinion of many Interpreters) *Ubi ad vos venero, per gratiam Dei efficietur, ut iſte Satan Impoſtor prodatur & confundatur, meâ præſentia conculcabitur:* 'When I 'come unto you, by the Grace of God, it 'ſhall come to paſs, that Satan that Im- 'poſtor, ſhall be diſcovered and confound- 'ed, he ſhall be trodden under foot by my 'preſence.

For a proof of this, we have the Apoſtles own aſſeveration. *Rom.* 15. 29. *And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the Goſpel of Chriſt.* This is an intimation of the abundant gifts of the Holy Ghoſt, whereby he ſhould be inabled to confound the Miniſters of Diſſention, and confirm the true Diſciples. *Benedictio autem hæc ſignorum virtus eſt:* *Ambroſe.* 'per quam confirmati ſunt, This bleſſing

was

'*was the power of Miracles by which they* '*were confirmed in the truth of the Gospel*, St. *Ambrose*. *Origen* refers it to the gift of Prophesying, whereby S. *Paul* foretells his coming to *Rome* instructed with the most eminent gifts of the Holy Ghost. *Acts* 19. 21. *Audaciter autem promittere potuit se allaturum copiam Spiritualium bonorum, qui certo sciret sibi concessam esse Gratiam Apostolatus: quam apud eos non dubitabat fore frugiferam*; '*saith* Peter Martyr: *He might confident-* '*ly promise, that he should come attended* '*with abundance of Spiritual Blessings:* '*because he knew certainly that the Grace* '*of the Apostleship was bestowed upon him:* '*which he could not doubt but would be ve-* '*ry fruitful and of great efficacy amongst them.*

Pet. Martyr.

And this he might very well be sure of, upon a double account; that is, both by experience, and by Revelation. (1.) His experience might well assure him hereof; For he was thus highly furnish'd in his administrations to other Churches: Thus he tells the *Corinthians: Truly the signs of an Apostle were wrought among you in all patience in signs, and wonders, and mighty deeds.* And thus he expostulates with the *Galathians*:

2 *Cor.* 12. 12.

thians: He therefore that Miniſtreth to you the Spirit, and worketh Miracles among you, does he do it by the works of the Law, or by the hearing of Faith, or the holy Goſpel? and to go no further than this very Epiſtle to the *Romans*, He tells them thus, *I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, to make the Gentils obedient by word and deed, through mighty ſigns, and wonders; by the Power of the ſpirit of God, ſo that from Hieruſalem and round about to Illyricum, I have fully Preached the Goſpel of Chriſt:* After ſo great experience of this Divine Aſſiſtance he could not doubt of the like as long as he was ingaged in the like ſervice of the Goſpel. Rom. 15. 18, 19.

And (2.) we may very well conclude too, that he had this aſſurance by *Revelation*; for the Text ſays expreſly. *That he purpoſed by the Spirit to go to viſit Rome*, and the Lord appeared to him to encourage him to that effect, and hereupon he declares his power; and foretells the certain effect of it with ſo much confidence: *I am ſure I ſhall come to you with the fulneſs of Evangelical Bleſſings:* and thereupon *the Lord ſhall bruiſe Satan under your feet ſhortly*. By this means Acts 19. 21. Acts 23. 11. Rom. 15. 29. Chap. 16. 20.

the Apoſtle was ſure, that the Church at *Rome* would be ſhortly reſcued from thoſe peſtilent Impoſtors and Diſſentions, which the event witneſſed accordingly. *Haymo* is moſt full in it: I'll tranſcribe his words. *Spiritu prophetico afflatus, talia cum ſecuritate dicebat. Quum autem dicit, in abundantiâ benedictionis Chriſti veniam, tale eſt, quale & illud quod in exordio hujus Epiſtolæ dixit, Deſidero, (inquiens) venire ad vos, ut aliquid gratiæ Spiritalis impertiar vobis, ad confirmandos vos. In abundantiâ benedictionis veniam plenitudine virtutum, ut meâ prædicatione quod minus habetis in fide, percipiatis ex virtute miraculorum, quæ apud vos operabor, roboremini in eadem fide, ut majorem gratiam Chriſti in meo adventu percipere mereamini. Sic etenim fecit, quia veniens, quod illis deerat in fide, in charitate, & in cæteris rebus ſpiritalibus, ſuo adventu ſupplevit.* *Haymo* above eight hundred years ago, does deliver this ſenſe fully upon the Text, '(*Rom.* 15.) *Being inſpired by a Pro-*
'*phetical Spirit, he delivered theſe things*
'*with great confidence.* When he ſaith
'I ſhall come in the abundance of
'the bleſſing of Chriſt. He repeats
'what he had ſaid in the beginning of
'his

'his Epiſtle (chap. 1. 11.) for I long 'to ſee you, that I may impart unto you 'ſome ſpiritual gift, to the end you may 'be eſtabliſhed. I will come unto you 'in the abundance of the benediction of 'the Goſpel, that is, in the fulneſs of 'power and virtue, that what you have 'wanting in the Faith, by my Preach-'ing you may receive it by the power 'of Miracles, which I will work among 'you, that ye may be confirmed in that 'Faith; that you may receive a greater 'meaſure of the grace of Chriſt at my 'coming. And this the Apoſtle did per-'form; for what was wanting in their 'Faith, in their Charity, and in other 'Spiritual Graces, He ſupplied it at his 'coming to them.

The ſhort is, the Apoſtle does declare his ſenſe concerning thoſe *Ritual obſervances:* but he ſent no peremptory command, that they ſhould preſently walk up to the truth and priviledge of the Goſpel in the practice or forbearance of thoſe things.

1. Becauſe there was no *Biſhop* or *Governor* ſetled to enforce the obſervation of ſuch a command, if it had been ſent. And (2.) Becauſe the oppoſition was ſo ſtiff, and the oppoſers ſo ſubtil and preva-

lent, that there was no likelihood that an order or command sent at a great distance from a person whom they had never seen, should take effect amongst them.

Therefore he reserved the full determination & settlement of this difference till his coming to them in the fulness of the *Apostolical Authority*, and the power of *Miracles*, which he made use of in the settlement of other Churches. In the mean while the most prudent provision he could make was (1.) To advise them to a fair compliance with all Christian meekness and condescention; and to forbear contempt and rash judgment; And (2.) To avoid the pestilent Infusions of Impostors, by withdrawing from them. This justifies the sentiment of *Grotius* and the *Verdict*.

Rom. 14. 1, 2, 3.

Rom. 16. 17.

The next place I find Dr. *Womock* concerned in, is at pag. 77. where the *Reconciler* observes, 'That the Apo-'stle here declares, that the eating of 'those things, which the weak Brother 'durst not eat, was a thing Lawful in it 'self, and that he was perswaded thus 'to judge by the Lord Jesus, and so 'the scandal which the weak Christian 'took at the freedom of the strong, who 'used his Christian Liberty in eating of these

Rom. 14. 14.

'theſe things, was *ſcandalum acceptum* 'non datum, ſcandal *Received* but not 'Given, the action being ſuch as the 'weak Chriſtian could not juſtly be of-'fended at: And yet the Apoſtle plain-'ly doth condemn both here and in the 'firſt to the *Corinthians*, verſe 8. the 'miniſtring occaſion to this ſcandal. And 'therefore tho this Scandal which the '*Diſſenters* take at things indifferent 'enjoyned by Superiors, be ſcandal 'received and not given, this doth not 'hinder but it may be the Duty of Su-'periors not to afford occaſion to it, by 'the impoſing of theſe things, &c.

From which words of his, we ſee plainly, his quarrel is with his *Superiors*; and if they will not come to School to him to learn their *Duty*, they ſhall hear on't with both ears, and the people ſhall be acquainted with it to judge of their groſs neglect. But of this we ſhall have a more fit occaſion to diſcourſe anon.

At preſent, we are to obſerve, That tho the Apoſtle did declare, that the things which the ſtrong did eat, and the weak were offended at were lawful in themſelves *de jure*; and that he was ſo perſwaded by the Lord Jeſus; yet he did not, *de facto*, preſently determine

the general use of them; because the weak ones were not as yet so well perswaded. This is the sense of all Commentators as well Ancient as Modern.

Ad Rom. 14. 'The *Gentil* Christians lived with 'great freedom, *saith Pet. Martyr*, as 'a People not tyed to the Laws of *Mo*'*ses*: They understood those *Ceremonies* 'of *Hellenisme* (as he calls it) to be 'vain and out of date: But the *Jews*, 'who knew the Law to be given by 'God himself, they could not presently be perswaded that it was to be abo'lished. Wherefore they demurr'd 'upon it, and would not easily suffer 'themselves to be drawn from the ob'servation of it. And therefore they 'abstained from meats forbidden by the 'Law (among which were things Of'fered to Idols. *Exod.* 34. 15. which 'therefore does not vary the Case at all) 'and observed the *Jewish* Festivals. All 'which practices, shewed them to be 'still weak in the Faith: For they are 'the weak in Faith, who do not under'stand the use of things indifferent, saith *Joan. Thaddæus*.

Conciliat. Con. 885. *Pusilli habendi sunt illi, qui non sunt sufficienter instituti circa libertatem usurpandam.*

Now, tho the Law of *Moses* was *abrogated* and consequently, the things prohibited by that Law were purified from

from their uncleanneſs, that is, were become lawful *de jure*, yet God had not then clearly and authentically promulged the *Abrogation* of it *de facto*, among theſe Chriſtians at *Rome*; and therefore the eating ſuch meats and keeping ſuch Feſtivals, by them that knew their own Liberty was a ſcandal given to ſuch as knew it not, eſpecially if they were ſenſible of their ignorance and yet did wittingly and willingly deride and affront them for their weakneſs, as is believed they did.

Ameſius Caſ. Conſc. l. 5. c. 11. an. 14.

Illorum infirmitatem tum acviter taxabant tum irridebant. P. Martyr.

But admit that had been a ſcandal taken and not given; yet the *Reconcilers* [*and therefore tho*] is perfect *Non ſequitur*, unleſs his skill will ſerve him to draw *quidlibet ex quolibet*, what he liſt out of every thing, or out of nothing, and can make the *Cart* to *drag* the *Horſes* after it. For there is a vaſt diſparity betwixt that *Caſe* of thoſe *Jews*, and this of our *Diſſenters*. And *Ameſius* himſelf does acknowledge it; *Non eſt tale periculum ſcandali* (ſaith he) *in humanis inventis negligendis quale Apoſtolus fuiſſe olim tradit in ceremoniis legis negligendis. Nulla enim conſcientia talis poteſt haberi de inventis hominum, qualem Judæi habebant de inſtitutis Dei*: There is no

Caſ. Conſ. l. 5. c. 11. n. 17.

'such danger in neglecting Humane in-
'ventions, as the Apostle tells us there
'was of old in neglecting the Ceremo-
'nies of the Law. For there can be no
'such Reckoning or Conscience made
'of Human Inventions, as the *Jews*
'made of Divine Institutions.

Tho he would make the Ordinances of our Superiors odious by the name of *humane Inventions*, yet he sufficiently declares the difference between the Case of the *Jews* and our *Dissenters*. 'Tis well observed by *Beza*, *De hac ignorantia hic agi, quæ tamen possit verbum Dei prætexere. Erat enim hic delectus ciborum & dierum, de quo hîc agitur, ex verbo Dei institutus, adeo ut iis, qui Christianam Libertatem ignorabant, non esset res indifferens, sed observatu necessaria ex Dei mandato.* (*ad Rom.* 14. *v.* 2.)

The *Jews* might very reasonably be offended, because the Divine Law (according to their Present Opinion then in force) was broken; but here is no such Divine Law pretended to be in force among us, and this the *Dissenters* know and are very well assured of; and yet they are offended. To make the difference more fully appear, I argue thus, either the *Jews* (who are supposed to

be

be thoſe weak Chriſtians) knew that the *Ceremonial Law* was abrogated or they knew it not; If they knew it to be abrogated, then they were groſly Superſtitious in their adherence to it, and were not to be tolerated in it, but to be reſtrained from it: if they knew it not to be abrogated, then they look'd upon the freedom the ſtrong ones took, contrary to the prohibition, to be a breach of the Divine Law in force; and that was *Scandalum Datum* as was ſaid even now, a *Scandal given.* But with us theſe *Diſſenters* have no *Divine Prohibition* to reſcue them from the contempt of *Authority*; no negative *Precept* to alledge to juſtify their refuſal of *Conformity*: but a *Humane Conſtitution*, made according to Gods *Ordinance*, is preſumptuouſly broken, contrary to a *Divine Law* in force, which commands *obedience to our Superiors for the Lords ſake.* Pag. 78.

But let the *Reconciler* go on, (if he can) to run down Dr. *Womock*, as he indeavours in theſe words: 'When 'therefore Dr. *Womock* ſaith, that the 'Scandal mentioned here is to be un-'derſtood of an *Active Scandal* deſigned 'as a *Mouſe-trap* ſet and baited on pur-

poſe

'pose to entice and catch the unwary 'Mouse; * This (saith he) is indeed 'an Exposition well becoming *Cajetan* 'and *Tirinus*, from whom he doth con- 'fess he had it; but most unworthy of 'a Minister of God. For, can any man 'of Reason think it lawful to do an un- 'necessary and uncommanded action, 'which he knows will minister occasion 'to the Damnation of many thousand 'souls, provided they by it be destroy- 'ed without his formal, or express de- 'signation of their Ruine, especially 'when the souls ruined are as much ru- 'ined by his action, as if he had perfor- 'med it to that end? Does S. *Paul* say 'If *meats make my Brother to offend, I* 'will not so eat as to design his ruine? No, 'but I *will never eat whilst the World* 'stands, lest I make my Brother to of- 'fend.

* *Hemmingius* has the very same notion of the word, *Scandalum proprii ssimè significat tegillum in instrumentis, quibus capiuntur mures, &c. Hemming. Syntag. de Scandalo.*

Here the *Reconciler* quarrels at the *critical Interpretation* of a word; tho the Learned and Pious Dr. *Hammond* does the same thing; He observes that the word for *Scandal* signifieth a *Trap*, a *Gin*, a *Snare*. Let the Reader consult him if he please. For *Cajetan* and *Tirinus* they are not such contemptible writers with the Author of the *Synopsis*:

Mat. 11. 6. at note *c.*

And

And why may not such an Exposition become *Cajetan* and *Tirinus* as well as *Hemmingius*, *Beza*, or any other *Calvinist?* Certainly the expression of *putting a stumbling-block in our Brothers way* does denote a voluntary and deliberate action; and whereas he saith, let us judge this rather, that no man do so. *Oblique malignos istos Censores perstringit*, saith *Beza*, after *Calvin*, he does obliquely nip. (or has a back blow at) those Malignant Censurers, who bend all their Will to Carp at their Brothers Conversation.

However, I am well assured, 'tis not so unworthy of a Gospel Minister to declare a necessary truth, tho it draws enemies upon him thereby, as to speak perverse things to draw Disciples after him: This is like enough to be the design of the *Reconciler*: but the other was the case of the Apostle, *Gal.* 4.16. *Hæc est conditio veritatis, ut eam semper inimicitiæ sequantur, sicut per adulationem pernicioſam amicitiæ conquiruntur; libenter enim quod delectat, auditur: & offendit omne quod nolumus*: 'This is the condition of sober truth, saith S. *Hierome*, 'Strife and Envy do always dogg her, 'whilst a pernitious Flattery shall purchase Friendship. *Hieronym. ad Gal.* 4. 16.

But

pag. 78. But can any man of Reaſon think it lawful, ſaith the *Reconciler*, to do an unneceſſary and uncommanded action, which he knows will miniſter occaſion to the Damnation of many thouſand ſouls, &c.

To which we can reply, that we plead for nothing but what is commanded, either by *poſitive Laws* or *General Cuſtom*, (which among us is *Common Law* too,) and therefore neceſſary and ſo determined in the firſt *Council* of the *Church* at *Jerulalem*; and we are ſo far from knowing that thoſe things will miniſter occaſion to any mans Damnation, that we hope they will, as well as intend they ſhould, miniſter to their Duty and eternal Happineſs. He that has the Conduct of an *Army* in a juſt War, if all that periſh by his Sword ſhould periſh everlaſtingly, their blood and deſtruction muſt be upon their own heads; he is under command and has done no more than his bounden Duty; and if his own Souldiers mutiny, and in their diſorder the Enemy falls upon them to their ruine, they periſh likewiſe upon their own ſcore; their General and Officers, (whom they would not obey) are blameleſs. Chriſt himſelf

Acts 15. 28.

ſelf ſays, *Ye ſhall die in your ſins*, to ſuch as would not obey his Conduct. *John* 8. 24.

Let no man therefore fly in the face of *Authority*; 'tis not the Impoſitions of their *Governors* that *Damn* them; but their *ſingularity* * and *Faction*, in chooſing a *Doctrine* and way of *Worſhip* by themſelves (which is directly Heretical both in practice and notion) in oppoſition to the Miniſtry of thoſe perſons (their Guides) whoſe Faith and Conduct they ought to follow, *For in deſpiſing them, They do (interpretativè) deſpiſe their Lord and Maſter*; and 'tis warning enough to prevent their ruine, (if they would be pleaſed to take it,) that he has ſolemnly told us ſo. And what other courſe hath God preſcribed to prevent *Rebellion*, but to tell us, *They that reſiſt their Lawful Governors, ſhall receive to themſelves Damnation.* If men will be ſo incredulous and deſperate as not to believe God herein, they muſt make out the experiment at their own Coſt and Peril.

* *Quiſquis Eccleſiæ Miniſterium rejicit, & jugum, quod, ejus manu Deus vult ſuis omnibus imponi, detrectat, nec ullam cum Chriſto Communionem habere, nec Dei filius eſſe poteſt.* Calvin. in *Iſa.* 49. 23. *Luke* 10 16. 1 *Theſ.* 4. 8.

Rom. 13. 2.

But there are a ſort of men, who weigh their *Religion* only by their Scruples, and they think there is no *Scandal* but in a *Croſs* or *Surplice*. 'Tis fit therefore

fore to consider what is meant by *Scandal*. 'Tis called a *stumbling-block* and to let us know what he means by that Metaphor, he doth Interpret it by an additional expression, calling it *an occasion of falling*, upon which *Hyperius* grounds this Description: *Tunc enim offendiculum præbetur, ubi per nos committitur, vel in Doctrina, vel in moribus, quo conscientia alterius moveri queat ad deficiendum à doctrina seu Religione semel susceptâ, vel certè ad eam minoris quam anteà æstimandum:* 'Then is a 'stumbling-block or *scandal* laid in the 'way, when we commit something in 'Doctrine or manners, whereby the 'Conscience of another Person may be 'moved to depart from the Religion 'he has once received, or to esteem it 'less than he did formerly. Now he should be a man of a strange temper, that should think the worse of my Religion for the decency of its address, and my reverence in the performance of *Gods* publick and solemn *Worship*.

Rom. 14. 13.

ad Rom. 15. *in principio.*

We should consider, that as there is a woe denounced to those, who give offence; so there is one belongs to them that *capriciously* take it, and there is a blessing promised to them, who take it not:

Blessed

Bleſſed is he (ſaith our Soveraign Lord) *who is not offended in me*, which (Me) reacheth beyond his *Perſon*, to all his *Diſpenſations*. Yet how many of his harmleſs actions were the Phariſees offended at? He could not work a *Cure* or a *Miracle*, but they made a *Scandal* of it, eſpecially if it were performed on *Their*, which indeed they made more their own, than *Gods*, *Sabbath*. It is not to be denied, there was an excellent man once offended at Divine Providence, for I was *Envious at the fooliſh, when I ſaw the Proſperity of the Wicked*. But this was only by *Surprize*, he was ſoon rectified in his judgment when he went into the Houſe of the Lord; and if our *Diſſenters* (who are offended at matters of a far inferiour nature,) would find in their hearts, to go to *Church*, they might ſoon meet a happy cure of all their fond and needleſs Scruples.

Mat. 11. 6.

Pſal. 73. 3.

However, your Action (ſaith this *Reconciler*) doth miniſter occaſion to their *Damnation*, and tho they be deſtroyed without your formal or expreſs deſignation of their *Ruine*, yet they are as much ruined by your action as if you had performed it to that end: This ſeems to be ſomewhat hard, that I ſhould be

be guilty of their ruine or blamed for it, when I never designed it, never intended it, but always by my discourses, by my perswasions, by my prayers and tears, endeavoured to prevent it; yet so it is, saith our *Reconciler*, you have done an action, though lawful enough and harmless in it self; yet this weak Brother has taken offence at it, and is gone to Hell for it; and you must answer for your want of Charity.

Caſ. Conſl. 5. c. 11. n. 6.

But what if one of our Brother *Diſſenters*, what if *Amesius* (after he is cast in his fresh Suit against the *Ceremonies*) *Resolves* that the *Mouse-Trap* must be ready set and baited, as well as *Tirinus*? What will you say, if, when he is handling this very *Case* of *Conscience*, he requires a *Formal Scandal*, as well as *Cajetan*, to make a man guilty of our Saviours *Væ vobis* of giving *Scandal*? This is his Resolution, *Potest esse Scandalum passivum, vel acceptum, sine peccato agentis: ut cum factum unius est alteri occasio peccandi, præter intentionem facientis & conditionem facti:* 'There may be a 'Passive Scandal or Scandal taken with-'out any sin or offence of the *Agent*: 'As for example, when the Fact of one 'man is the occasion of sinning to ano-'ther,

'ther, contrary to the nature of the Fact 'and the intention of him that does it.

Some *capricious* perſon may take offence at my very beſt performances, when I aim at nothing but the Glory of God, and my own Salvation. The *Superſtitious Phariſees* were offended at the *Diſciples*, for plucking and rubbing out the ears of Corn, and ſome were offended at the *anointing* of our *Saviours feet*: Theſe Inſtances were neither neceſſary nor commanded; but actions indifferent. (Let no man ſay that was *Judas*; for others can kiſs their Maſters hand, and cry Hail to their Mother the Church, and yet take offence and betray them both.) But did Chriſt check *Mary Magdalen*, or his *Diſciples*, and tell them they walk'd uncharitably in ſo doing? no, he juſtified the practice as innocent and laudable. *Peter* likewiſe was offended, that Chriſt ſhould condeſcend to waſh his feet: Was not that an indifferent action, and had it not a *Religious, and Spiritual ſignifications*? Does Chriſt deſiſt from the performance becauſe a weak Diſciple took offence at it? no; tho it was a *ſymbolical Ceremony*, our bleſſed Lord ſticks not to aſſert it, and goes on with his own practice.

'Tis my duty to give no offence; but having avoided the occasion on my part, , 'tis not my duty that a weak or froward Brother takes none. If the woe belongs to him by whom the offence comes, in this sense, let the *Reconciler* look to himself; For, if he thinks he has not given offence to his Superiors and the *Church* of *God*, by his incoherent Book, yet I am sure there is offence, and great offence taken at it; and many think it was no less unnecessary than unseasonable, and I dare be bold to say, 'twas uncommanded, unless the perswasion of some *Atheistical Physician* has the force of a Command with him.

Pag. 79. But he presses S. *Paul* upon us in these words: *Does S.* Paul *say, If meats make my Brother to offend; I will not so eat as to design his ruine? no, but I will never eat whilst the World stands, lest I make my Brother to offend.* Here I cannot but take notice of this *Reconcilers* want of Ingenuity: among the grounds laid in the *Verdict* for securing the *Authority* and *Peace* of the *Church* and for the Conviction of Gain-sayers, he found such as he could neither answer nor digest: hereupon his *Zeal* for the *Cause*, boyled up his passion into such an intemperate

perate heat; as makes him forget the holy Text as well as Humanity, and the right way of Reaſoning. Becauſe he was tranſported himſelf he will needs have S. *Paul* ſo too; for he repreſenteth him thus, ſaying, *If meat make my brother to offend, I will never eat whilſt the World ſtands:* If this were it; then he reſolved to ſtarve himſelf; and that is againſt the Law of Nature; and that muſt needs be againſt *Charity.* We ſee by this, what a great *Caſuiſt* he is, A negative precept does always bind, and we cannot quit the obligation though the whole World were in danger to be ſubverted: *Thou ſhalt not commit Adultery, thou ſhalt not worſhip an Idol; thou ſhalt not kill thy ſelf;* to avoid Scandal.

'Tis a Common Rule from S. *Bernard*, *Melius eſt, ut ſcandalum oriatur quam ut veritas relinquatur*: 'Tis better that 'Scandal ſhould ariſe than the truth be 'forſaken, or a divine precept broken. And 'tis one of the three exceptions which S. *Hierom* makes in the Caſe of Scandal; *Dimittendum eſt propter Scandalum, omne quod poteſt prætermitti ſalva triplici veritate ſc. vitæ, juſtitiæ, & Diſciplinæ:* A man is not bound to quit his Life, nor the courſe of Juſtice and

good Discipline, to avoid Scandal, unless it be in a Relaxation of Penalty; when need requires. St. *Paul* says only that he would not eat *flesh*, and perhaps he means such *flesh* as had been offered to *Idols*; or perhaps, his meaning might be, that, tho Christ had ordained that they who Preach the *Gospel* should live of the *Gospel*, and at the Charge of those, to whom they did Administer; yet that he resolved not to use this Liberty amongst them, but to abstain from it, the more to oblige and endear them to him, so St. *Chrysostom* and *Oecumenius*, who does connect the Verse to the ninth Chapter.

See v. 8. to the end of the ninth Chapter

2. I say, he writes here as a *Rhetorician*: 'Tis *Hyperius* his *observation*, 'that the Apostle uses great Civility and 'Artifice in his Epistles to oblige them: And *Grotius* says his expression is *Hyperbolical*, and *Beza* upon the place, refers us to *Mat.* 5. 29. and his Note upon that Text is this, *Hyperbolice hæc dicuntur: vide Chrysost. Hom.* 3. *de laudibus Pauli.*

3. And whether the expression may not be restrained to the *Dispensation* of *Moses* and the duration of their Laws and *Oeconomy*, ought to be considered; for

for that the word signifies that state and the observances there in use is very manifest. * *Gal.* 4. 3. *Col.* 2. 8, 20. for which see the Learned and Pious Dr. *Hammond*, on the Text, and note 6. on *Col.* 2. 8. That St. *Paul* did never do what he there intimated to be his inclination, is the affirmation of St. *Chrysostome*, and that he did otherwise, when the *Church* was come to a point of settlement, and the *obstinacy* of the *Jews* made him despair of their coming into her Communion, is clear from his own *Determination* and *Practice*; *Ye observe dayes. I am afraid of you*, Gal. 4. 10, 11. & Ch. 5. 1, 2, 4. *Stand fast in the liberty, wherewith Christ hath made you free*, if ye adhere *to the Law* for your Justification, *Christ is become of none effect to you: He shall profit you nothing: ye are fallen from Grace.* He saith as much to the *Colossians*, Ch. 2. 8. *Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiments of the World*: This is that which the Apostle saith, they are to be avoided as *Impostors*, who obtrude upon Christians the *Ceremonies* which God commanded under the old *Testament*, being abrogated in *Christ* by the exhibition of the *Gospel*; saith *Davenant*.

* *Per Elementa mundi intelligunt rudimenta illa pædagogica quibus Deus erudivit Ecclesiam Judaicam. In hanc eò lubentius descendo sententiam, quod ipse Paulus ad Gal. 4. 3. per elementa mundi designat illum cultum ceremonialem qui viguit sub Vet. Test. Daven. ad Col. 2. 8.*

Daven. ad Col. 2. 8. p. 186.

4. The

4. The ſenſe of the Apoſtle (as Dr. *Hammond* ſums up in his *Paraphraſe* upon 1 *Cor.* 8. 13.) amounts to this, That the Apoſtle to prevent ſin, (and eſpecially the ſin of Apoſtacy) in others, was willing to deny himſelf that Liberty, which by the Law of Chriſt did truly belong to him: and every good Chriſtian will be ready to do the ſame, where there is a juſt occaſion for it. But we muſt remember that our Liberty tho an excellent Privilege, yet is not ſuch an abſolute good thing, but it may be abuſed and evil ſpoken of; and 'tis as juſtly evil ſpoken of, when it is abuſed to *Schiſm* and *Sedition*, as when 'tis abuſed to gratifie our *fleſhly Luſts*, and turned into *wantonneſs*. But I am ſure no good man, no wiſe man, will ſpeak evil of my *Liberty*, when 'tis governed by a juſt *Authority*. For I am not bound to diſobey the juſt *Impoſitions* of my *Superiors*, *i. e.* I am not bound to omit my neceſſary Duty, or to commit a ſin, becauſe I am not bound to go to *Hell* to avoid *Scandal*: *Charity* begins at home, and there it obliges me to avoid ſin in my ſelf, before I prevent it in another. The Truth is, the *Reconciler* is inſnared in a *Fallacy*, and out of great kindneſs he

Rom. 14. 16.

Ameſius ubi ſupra.

he would draw in his *Brethren* for company. The Fallacy is *à dicto ſecundùm quid*: and tho it be not ſo perceivable in this, yet in the other inſtance, *Rom.* 14. 5, 6. it would appear too groſs to be ſwallowed; for thus it would run: *It is not good to regard a day unto the Lord, whereby my brother ſtumbleth, or is offended, or is made weak.* Rom. 14. 21. *wherefore if a day make my Brother to offend, I will never regard a day, never perform any ſolemn worſhip to God, leſt I make my brother to offend.* In this *parallel* inſtance he muſt diſtinguiſh of the Apoſtles meaning, or confeſs his own falſe reaſoning.

But this *Reconciler*, whilſt he allows nothing to be *Lawful*, but what is neceſſary and commanded, he deſtroys *Authority*, he deſtroys *Liberty*, and (in contradiction to his own *Hypotheſis*) he impoſes (a *Duty* I cannot call it but) a *Task* which is *impoſſible*.

(1.) He deſtroys *Authority*; he ſets up the fourteenth againſt the thirteenth to the *Romans*: And the command of *Subjection* to the higher powers he controuls by that expoſtulation: *Who art thou that judgeſt another mans Servant.* In favour of the *Diſſenters* weakneſs, he

brings a *Writ* of *Error* againſt the force of *Lawful Impoſitions*; and to ſecure them in their Superſtition, he makes a *Tender Conſcience* a *Superſedeas* to the Sacred *Prerogative* of *Authority* and the *Sovereignty* of *Governors*; of which we ſhall deliver more hereafter.

(2.) If he allows nothing to be Lawful but what is *neceſſary* and *commanded*, he deſtroys *Liberty*. For what is that Liberty, *wherewith Chriſt hath made us free?* (not to ſpeak of our freedom from ſin and Satan) was it not from the *Ceremonial Law* of *Moſes?* If we are delivered from the Law, then from the diſtinction of things *Common* and *Unclean*, from things that were not accounted ſuch; if from that *diſtinction*, then from the *ſuperſtitious* Opinions and ſcruples of men about things *indifferent*, which are grounded upon that *diſtinction*. But if we be not ſet at *Liberty* from mens *ſuperſtitious* Opinions and Scruples about things *Indifferent*, then are we ſtill under that *diſtinction* of things *Common and Unclean*, and that *diſtinction* brings us directly under the *Jewiſh* Yoak of Bondage: And if ſo, we are in a much worſe condition

dition than the *Jews* were, our burden and thraldom greater; for that which obliged them was only the *Inſtitution* of God; but we are inthral'd to the *Caprichioes* of men; and not to the *humour* or *ſqueamiſh Fancy* of any ſingle Perſon, but of a *Multitude*, who can pretend no *Authority* over us, but their own will and pleaſure, which is a *derogation* to the Goſpel, and a *ſubjection* of our *Chriſtian Liberty* to the *Arbitrary whimſeys* of all weak and *Fanatick* Perſons.

3. And this will deſtroy our peace too; For one man will think he may take up *Arms* againſt his *Prince*, to defend his *conceits* and *ſcruples*, which he calls his *Religion*; (for what has been done, may be done again, by men of the ſame *Principles*,) another will think he may not: one man will think he may *diſobey* his *Church-Governors*, another will think he may not: if no man may be allowed to judge in this caſe (as I do not ſee how they can, according to this *Reconcilers* ſenſe and principles,) what will be the end of our Peace, or what will become of ſuch *Diſſentions?* One man thinks he may wear a *Surplice*: why? becauſe Authority has enjoyned it: Another thinks he may not: why?

he

he has no reaſon for it, but his own will and humour. If he ſaith, he refuſeth it, becauſe God has not commanded it; The other will reply, he does it, becauſe God hath not forbidden it: And herein he follows the *Apoſtles* own *Rule*, *He obeys God rather than Man*; For *God* commands him to obey *thoſe that are ſet over him:* but they tempt him to diſobey our *Guides* and follow a *Rabble*, who have no ſtamp at all of *Authority* to recommend them to our obſervance.

To go further; If this Doctrine of the *Reconciler* were in force, no man could be ſure that he is at peace with God, or his own Conſcience. For let the Apoſtle profeſs as he doth, 2 *Cor.* 1. 12. *Our rejoycing is this, the teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the Grace of God, we have had our Converſation in the World, and more abundantly to you-wards*: The *weak Brother* can tell him, his glorying is not good, for he hath walked *uncharitably*, he has done ſuch things as were *unneceſſary* and *uncommanded*, whereby he *ſtumbled* and was *offended*, and *grieved*, and *made weak*: and that hereby he had *deſtroyed the work of God*, and a perſon

2 *Cor.* 1. 12.

for

for whom Chriſt died, and made *his good evil ſpoken of*, and tho there were neither any *moral evil* in the *nature of the things* he did, nor any *evil intention* in his doing of them, yet he had *taken offence*, and in the event he was actually ruined by his practice, *as much as if he had deſigned it*; and therefore he muſt expect to bear his Judgement for it. Can any man that underſtands his *Intereſt* in *Chriſt* and the *Priviledges* of the *Goſpel*, think himſelf concerned in ſuch *Scruples*, and *Objections*; or diſturb his *inward* peace upon that account?

4. For this Doctrine, that I muſt do nothing that is *unneceſſary* and *uncommanded* for fear of *Scandal*, puts a man upon a task which is *impoſſible*; For ſuppoſe a *Diſſenter* ſees me (for example) wear a *Surplice*; he tells me he is *offended* at it, he is *grieved* and *ſtumbled*, and *made weak* (which perhaps he underſtands not the meaning of) to give him the better ſatisfaction I conſult the *Reconciler* (as the great *Oracle* of Conſcience) in the caſe: he tells me I muſt *forbear* the uſe of it in hopes to gain this *weak Brother*. Well, I obey him and lay it by. But then a *Conformiſt* comes in and obſerves me to *officiate* without

it.

it; hereat he is offended, and tells me it *grieves him* to ſee *Authority* contemned, the *Laws* violated, *Chriſtian Liberty* betrayed by the *ſuperſtitious* forbearance of a thing *indifferent*, to gratifie a *Faction* ſet up againſt the *Government*: This he will ſay does *weaken* his faith, and makes him queſtion the *ſincerity* of ſuch as *profeſs* the Goſpel, and the *Religion* eſtabliſhed among us. By this Inſtance, it is evident I cannot pleaſe them both; I muſt *unavoidably* offend one of them. Can I prevent them both from taking offence? This affair is attended with ſuch *perplexity*, that the performance is *impoſſible*; and therefore it cannot be a Chriſtian *Duty*. And for this I have the ſuffrage of *Ameſius*, tho, in his time, a *ſtiff Diſſenter*: *Nulla datur talis perplexitas, ut neceſſarium ſit pio homini, ſive hoc vel illud faciat, ſive non faciat, ſcandalum alicui dare*: There can be no ſuch caſe of perplexity, that it ſhould be neceſſary for a pious man to give any man *ſcandal*, whether he does this or that, or does it not. But how to avoid ſuch *perplexity*, we muſt find out ſome better Rule, among the *Caſuiſts*, than this *Reconciler* has yet preſcribed or found out for us.

Caſ. conſ. l. 5. c. 11. n. 18.

To

To ſhew his Ingenuity towards Dr. *Womock* (or his artifice of concealment) I ſhall let the Reader ſee how this Argument was managed in the *Verdict*: pag. 114.

'where he takes notice from the Apoſtle, that one man *will obſerve a day*, another *will not*; one man will eat *Swines-fleſh*, another does abhor it. I Rom. 14. 5. cannot ſatisfie them both, for both are *ſcrupulous*, and both reſpectively *offended* at one anothers practice. To *eat* and not to *eat*, to *eſteem* a day and not to *eſteem* it; theſe are perfect contradictions; and 'tis *impoſſible* for any Charity to reconcile mans practice to both their ſcruples. S. *Paul* himſelf (at laſt) found this ſo *perplex'd* a caſe that the difficulty was *inſuperable*: This he learnt by experience, upon the *congreſs* of the *Jew* and *Gentile Converts* at *Antioch*, *Gal.* 2. (of which we have given ſome account already) wherefore inſtead of a prudent, and charitable expedient (which in this caſe was impoſſible to find out) He *withſtood* S. *Peter to the face*, and with great Integrity and Stoutneſs, aſſerted the truth of the Goſpel and the extent of *Chriſtian Liberty*. And herein he left us his own practice for an Example

'ample to maintain our *Privilege*; and 'not to govern our ſelves by the ti-'morous *ſqueamiſhneſs*, or pretended '*ſcruples* of *ſuperſtitious* men, (which may 'be contradictory and endleſs) but by 'the ſolid *Rules* of *Truth*, and the pru-'dent *Reſolutions* of *Pious* and *Careful* '*Governors*.

I ſhall conclude this with the words of *Rollock*: *When we are conſcious to our* '*ſelves in our actings, that we aim at Gods* '*glory above all things, and do not tranſ-*'*greſs the limits of our Office and Calling,* '*we may act confidently, tho all the World* '*be offended at us, and after we have done* '*what we ought and what we were able* '*to do, if the ſucceſs does not anſwer our* '*expectation ſo happily as we could wiſh, yet let us not be dejected at it; but enjoy that good Conſcience, which the Apoſtle glories in.* (2 *Cor.* 1. 12.) 'This will 'be of great force and efficacy to our 'comfort and rejoycing in the time of 'adverſity, and this we cannot but ob-'tain; if we keep within the bounds of 'our Profeſſion and Calling, and ſet 'the glory of God before our eyes in all 'our actions. Thus ſaith *R. Rolloc*; and herein he appears to be a better *Caſuiſt* than our *Reconciler* hath expreſſed himſelf upon this occaſion. But

Comment. In Joan. 5. 9.

But let us hear what he hath to say further against Dr. *Womock* which is as followeth: ‘ *Secondly, whereas he adds,* ‘ *that the scandal here spoken of, is in* ‘ *a matter of our own choice, and power,* Pag. 79. ‘ *and it is to be understood in a matter* ‘ *wherein Authority hath not interposed her* ‘ *determination*; This (he grants) *is very true, and the natural Inference from it is this, &c.*

Here the *Reconciler fully* acquits Dr. *Womocks* Doctrine in this point of *scandal*; who pleads only for those things wherein *Authority* hath interposed her *Determination*. Why then is he so peevish and froward towards the Dr. when he seems to acquit? The reason is this, he would set up the *Liberty of the Subject*, in matters of *Religion*, against *the Authority of the Prince and Bishop*, which is establish'd in the same *Charter* of the *Gospel*, by a divine *Grant*, precedent to that Liberty; and because Dr. *Womock* hath endeavoured to vindicate the *Authority* of our *Superiors* against his design, therefore he is thus offended; for he finds he shall never be able to prove what he calls the *natural Inference* from Dr. *Womocks* words; but let us see what it amounts to.

Since

Since therefore (says this *Reconciler*) *no Authority can be supposed to interpose to determine our* Superiors to the Imposition *of these* indifferent things, *or to hinder their* abatement *of them by the same power which imposed them, in order to prevent the ruine of so many souls as are involved in a wretched* Schism *by the continuance of that* Imposition, *since they declare, 'tis in their own choice* and power *to command, or not to command them; this case must by his own confession be good* against the Imposition *of them, tho it does not hold good against* obedience to them, *when Imposed.*

In which words of his there are very many things observable.

1. 'Tis a great truth, That the case he puts does not *hold good* against *obedience* to the things in difference among us, *when imposed.*

2. *That* 'tis good against the *Imposition* of them, is *not the* Drs. *Confession* but his own *Inference*; *which the Doctor* is confident he can never make good; being but one of his usual *Paralogisms* and *false Reasonings.*

3. He confesseth that this *wretched Schism* of the *Dissenters* is *damnable*; otherwise, how could he object the ruine

ine of ſo many ſouls as are involved in it? But to ſave them harmleſs he lays their fault at the door of their *Governors*, and to *Commute* for the Diſobedience of the *Diſſenters*, he would be content to ſend our Governors to *Hell* in their ſtead.

4. He can propound no way to prevent the ruine of our *Schiſmaticks*, but to take down our *Governors Authority* by the *abatement* of their *Impoſitions*. But if a Nation be addicted to *Drunkenneſs*, is there no way to cure them but to *root* up their *Vines*, and burn up all their materials that will afford ſtrong Liquors? A wiſe man ſure, will think it better and more rational, to teach them *temperance* and the moderate uſe of thoſe wholſom and comfortable Creatures. In like manner, when there are any *Impoſitions*, which ſome men are led by their own ill temper, or an ill example to take offence at; I ſhould think it might be ſufficient, to diſcharge a good Conſcience, to declare and teach the *ſober* and *beneficial* uſefulneſs of ſuch Impoſitions; whereas the *abolißing* or changing of them upon any *light ſuggeſtion*, or *Factious importunity*, may breed more miſchief than it will prevent.

5. 'When he ſays, *That no Authority can* 'c *be ſuppoſed to interpoſe to determine our* 'c *Superiors to the Impoſition of theſe indif-* 'c *ferent things*, what does he mean? a new occaſional and *prophetical Authority*? that needs not; for they have an *ordi-* *John* 20. 21. *nary Apoſtolical Authority* (ſuch as is conferred upon *Church-Governors*) and that's derived from *Chriſt*; and they have their own *humane* Judgment, with *Acts* 15. 28. the advice of *Common Council* (wherein matters of ſuch a general and publick concern ſhould be determined) and that is aſſiſted by the *Holy Ghoſt*; and this determines the caſe according to that 1 *Cor.* 14. *laſt.* *Apoſtolical* Rule: *Let all things be done decently and in order.*

But becauſe this *Reconciler* cannot tell well how to *ſhake off* obedience, he attempts to *pull down Authority*; and his *Superiors* are much beholden to him for his kindneſs; in giving them a *Writ of Eaſe*, to diſcharge them from the troubleſom task of *Government*. St. *Peter* was once willing to be quit of the like *Gal.* 2. 11, *to* 14. trouble at *Antioch*, and to that end, he *diſpenſed* with the profeſſion of his own belief: but what came on't? *Barnabas* was carried away with his *diſſimulation*, and the faith of others began to ſtagger,

and

and the truth of the Gospel was like to be brought in question, thro his *silence* and *gratification* of their weakness.

But we know St. *Paul* did very boldly rebuke St. *Peter* upon that occasion; * and in justification of him therein, Mr. *Calvin* well observes, *this was not a trifling business, neque vero hîc agebatur hominum negotium: sed venerat in discrimen Evangelii puritas, ne Judaico fermento inquinaretur: for it was not the meer concern and business of men that was then and there acted: but the purity of the Gospel was brought in danger, lest it should be corrupted by the Leven of Judaism.* And is it not so with us? Do not the *Dissenters* look upon the things, they scruple at, as *unclean*, and refuse them upon that account; and so run into a *Jewish Superstition*? This cannot in reason be denied.

* *Petrus cœlesti visione edoctus, discrimen ciborum esse sublatum, reprehensione muritus est; quia quæ à Deo didicit & in publico Consilio docuit, non observavit, scandalum Judæis & Gentibus præbuit. Joan. Taddæus Conciliat. n. 885.*

But the *Reconciler* has prepared a *salve* for this *sore*. Let our *Superiors abate their Impositions, not as sinful to be practised, or with a protestation that they do not esteem them so*, but *purely for the sake of peace and unity*; — 'This, saith 'he, will be *satisfactory* to those who 'scruple *the use of them:* and he con- 'ceives it may be *the duty of Superiors* P. 156. 157.

P. 326. P. 78. 'to condescend; *nor will it be sufficient* 'to excuse them, *when they neglect to cut* 'off this occasion of their Brothers Scan- 'dal, to say, *that their weak brother* 'acts unreasonably, *if it be lawful for* 'them to dispence with their Impositions, 'etc.

Here the *Reconciler* shews himself an excellent contriver for the *ease* of *Government* and a *tender Conscience*: but he plays the *Mountebank*, and teaches the People to go upon their *heads*, with their *heels* upwards; for 'tis evident his attempt and *project* is to set up *Subjects* above their *Governors*. And whereas they pretend to be offended, he could not but take notice, at p. 58, & 59. (which is a Confutation of the rest of his Book) That 'tis because they may not have their *own Will*, not that they see *any sin* in the *Impositions* which they quarrel at. For if they had any sense of *weakness* in *themselves*, or any *veneration* for their *Superiors*, why should not they have so much *deference* to their *Judgment* and *Authority* as to believe them, when they tell us, that the *practice* they enjoyn is very *innocent*, and the fears of them who think otherwise, very *superstitious*, which is the Confession of this *Reconciler*.

But

But to prove that the Head must stoop to the *Feet*, and the *Law* bow down to its *trangressors*, that all *Parliaments* must take their measures from the *Rabble* and the wisest *Shepherds* from the silliest of their *straggling* sheep, he pleads St. *Pauls* practice and Authority. 'For 'he saith; *he never doth enjoyn the weak* 'to be of the *same* Principles and Appre- 'henſions *with the strong*; * *but always* 'does *command the strong to restrain his* '(*own*) *liberty that he may minister no* 'scandal *to the weak*, and this (he says) 'the *Apostle confirms by his own practice* 'in *like cases*. But what! does the *Reconciler Burlesque* the Apostle to shew his wit, and gratifie the *scoffing Atheist*? I am sure he seems to be prophane, and to *blaspheme* as well the *practice* as the *Doctrine* of St. *Paul*. What! would not the Apostle have these *weak ones* he conversed with be of the same *Principles* and *apprehensions* with himself? who can believe it? What would he make of them by his Ministry? What is the meaning of his passionate wish before *Agrippa*; *I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am except these bonds*. What did he mean

p. 3. 24.

* This goes beyond all the fooleries he has observed in *Meisner*.

Acts 26. 29.

by that other wiſh in behalf of his *Brethren* his *Kinſmen* according to the
Rom. 9. 3. fleſh: *I could wiſh that my ſelf were accurſed from Chriſt*: Was this, that they might ſtill continue *Jews* or turn *Gentiles*?
Phil. 3. 17. This is his exhortation to the *Philippians*. Brethren *be ye followers together of me, and mark them which walk ſo, as ye have us for an Example.* That he might prevent the ſuſpicion of being *Ambitious*, he cares not whom they propound to imitate, *Modo ſe forment*
Calvin. *ad illam puritatem, cujus ipſe erat exemplar*, 'provided they would frame themſelves according to that purity, whereof he was (ſo eminent) an example. Does he not pray for the unanimity of theſe *Romans*? and doth he not conjure
Rom. 15. 5, 6. 1 Cor. 1. 10. the *Corinthians*, that *they be perfectly Joyned together in the ſame mind, and in the ſame judgment*, and that *they ſpeak the ſame thing to prevent Schiſm. Vult autem cohærere in unâ mente & unâ ſententiâ, & conſenſum verbis profiteri*; ſaith *Calixtus*, 'he would have them agree together in the ſame mind and in 'the ſame meaning, and to profeſs their 'conſent in the ſame words. And when, *unto the Jews he became as a Jew*, was it to confirm them in their *Judaiſm*?

no;

no; but that he might gain them to *Chriſtianity*.

But if he would not have the *weak* to be of the ſame *Principles* and *Apprehenſions* with the *ſtrong*; he muſt enjoyn the ſtrong to be of the ſame *Principles* and *Apprehenſions* with the weak; or elſe he could never expect to ſee a good effect of his prayers and obteſtations.

But this *Reconciler* has made himſelf not the Subject's, but the Sovereign's *Remembrancer*: He addreſſes himſelf to our *Superiors* and calls upon them to be *dutiful*, to be *ſubject* to, and to *obey* their *good people*. This puts me in mind of the *character* which *Iſaiah* gives of a falſe Prophet. *The Prophet that teacheth Lies, he is the tail.* But why is he the *tail?* becauſe the *tail* follows the body of the Beaſt, is carried about by it, and hangs upon it; and ſo doth the falſe Prophet upon the *Common People*; and whether the *Reconciler* does not ſo, let his Neighbours judge: But we ſee plainly he would have *the Ancient* and *the Honourable, who are the Head*, to do ſo; that's the *Reverence* he has for them. *Iſai. 9. 15.*

But I humbly conceive our *Governors* will find many Reaſons not to reſcind the Laws eſtabliſh'd, not to reſtrain, or

abate the force of their *Impositions* as this *Reconciler* would have them.

1. They should betray the *Supream power* and *Prerogative* of Authority? 'Tis a Rule laid down by a great Divine, *De facto lex humana obligat*, Humane Law does bind *de Facto*, with a *Non obstante* to any danger whatsoever, when the *transgression of the Law* would fall out to the *ruine* of the *Community*, to the *Contempt* of *Religion or the Christian Faith*, or to the lessening and *despising* of Authority or *the Legislative Power*. In such Cases no fear of danger can excuse the transgression of the Law.

Upon this ground the *General* does expose the *Sentinel* to *imminent* danger of death, to preserve the whole *Camp*, or *City* from destruction. The *Prince* commands a *Physician* to attend a place that is visited with a *raging Pestilence*. And the Bishop injoyns a *Priest* in the like case of danger, to *administer* to the *Ghostly* welfare of such as are under a great Contagion.

Where, according to the judgment of wise men, the advantage and benefit does *preponderate* and outweigh the danger or detriment that may insue, there, it is the *Prerogative* of Authority to interpose for the more *publick* and *common safety*.

But

But in ſuch Caſes, the *obligation* does not properly ariſe from the *Humane Law*, but from the *Natural Divine* Law, which forbids that act, which tends to the *contempt* of the Faith and the *deſpiſing* of Religion, or to the *ruine* of the *Community*, or the *undervaluing of Authority* and the *Legiſlative Power*: For ſuch an Act, without doubt, is *intrinſecally* evil.

Authority and the *Legiſlative Power* is a *Counterpart* of Gods *Sovereignty*, a *Depoſitum*, a ſacred Truſt, for the Government of the World, and to keep *diſtinct Communities* in Peace and Order. As God allows no man to deſpiſe it, ſo it ought much leſs, to deſpiſe it ſelf. And nothing can make it more deſpicable than to ſtoop to a *Lure* of *Feathers*, that is thrown out by a giddy Multitude.

To this purpoſe we have the judgment of the Learned and wiſe King *James*; who, in his Proclamation, *March* 5. in the firſt year of his *Reign*, having given *Reaſons*, why he would not be ſwayed to alteration, in the *Form* of *Gods Service*, *by the frivolous ſuggeſtion of any light ſpirit*; he adds this,

'Neither are we ignorant of the In-
'conveniencies that do ariſe in Govern-
'ment, by admitting Innovation in things
once

'one ſetled by mature Deliberation:
'and how neceſſary it is to uſe Conſtan-
'cy, in the upholding the publick De-
'terminations of States; for that ſuch
'is the unquietneſs and unſtedfaſtneſs
'of ſome Diſpoſitions, affecting every
'year new Forms of things, as if they
'ſhould be followed in their inconſtan-
'cy, would make all actions of State
'Ridiculous and Contemptible: where-
'as the ſtedfaſt maintaining of things,
'by advice eſtabliſhed, is the weal of
'all Common-wealths. And that reſo-
lution of King *James* was in the matter
of *Ceremonies*, which we diſcourſe
of.

And the truth is, if the Prince be brought to thoſe *Terms*, that he muſt *ſtrike Sail* to the humour of the *People*, and vary his *Compaſs* according to every *wind of Doctrine* that blows from a *Republican* Coaſt, he muſt at laſt leave *the fifth Commandment* out of the *Catechiſm* (as the Church of *Rome* has done the *ſecond*) or give them leave to do by it (as the *Phariſees* did of old) *to make it of none effect by their Traditions.*

And how much the *Prelates* of the Church are concerned herein we may learn from *Joannes Crocius* (for I will take

take in no Authority from the *Jeſuits* or Church of *Rome* in this Caſe, that the *Reconciler* may have no occaſion to cavil upon that account) *Miniſter in omni muneris Parte Auctoritatem divinitùs conceſſam tueatur viriliter & modeſtè*: 'In every part of his Office, let the Mi-'niſter manfully, as well as modeſtly 'maintain, the Divine Authority which 'is given him. He gives us St. *Pauls* Authority and example for it. His Authority is to *Titus* Biſhop of *Crete*, *Tit.* 2. 15. and for his *example* he refers us to *Gal.* 16. 7, &c. to 2 *Cor.* 10, 11, 12, & 13. Chap. *Dandi quidem habet jus Summus Sacerdos, qui eſt Epiſcopus; dehinc Presbyteri & Diaconi, non tamen ſine Epiſcopi authoritate propter Eccleſiæ honorem; Quo ſalvo, ſata Pax eſt.* *Tertul. de Baptiſ. c. 17.*

And if *Princes* and *Governors* ſhould reſcind and *Chop* and *Change* and *Innovate* Laws and Conſtitutions upon the motion and *Impulſe* of a *turbulent* People, this will countenance their *claim* of a ſhare * in the *legiſlative power*; which is of too dangerous a *Conſequence* to be ſuffered in a *Monarchy*. I do ſolemnly therefore aver, that in all his Pleas for *Chriſtian Liberty*, S. *Paul* did never ſet it up above *Authority*, nor allow it to *controul*

* For the Fly upon the Wheel thinks that all the duſt is raiſed by the force of her agitation.

controul the power of *Governors*, or *oppoſe* them in things *Indifferent*.

2. In *abating* theſe *Impoſitions*; our *Governors* muſt needs act againſt their own *Judgment* and *Conſcience*, which is point-blank againſt S. *Pauls* Rule, (*Rom.* 14. 5.) *Let every man be fully perſwaded in his own mind.* Now if our *Governors* be perſwaded in their own mind, that the things eſtabliſh'd among us are *Decent*, as well as *Lawful*, in the performance of *Gods publick Worſhip*; The *Reconciler* will tell them their *Duty* (as he calls it) for he ſays expreſly *they are more concerned in thoſe*, whether *advices* or *injunctions*, of the Apoſtle than other men. And if in favour of *Diſſenters* (as the *Reconciler* would have it) they ſhould *abate* their *Impoſitions*, and enter their *Proteſtations*; they do not eſteem them *ſinful* to be practiſed, nor *abate* them upon that account. This would not at all *Correct* the Judgment of the *Diſſenters*: but it would tell all the World that ſuch *Governors renounced* their own *Judgment*, and 'tis probable many would ſay, they went againſt their *Conſcience*, to humour a *froward* and unſteady *Faction*.

Vid. Proteſt. Reconciler. p. 157.

How

How dangerous such a practice would be, we may learn from the experience and complaint of the *Royal Martyr*, in an instance of a like nature; 'I never met (saith he) with a more 'unhappy conjuncture of affairs, than '* when between my own unsatisfied-'ness in Conscience, and a necessity (as 'some told me) of satisfying the im-'portunity of some people; I was per-'swaded by those, that I think wish'd me 'well, to choose rather what was safe 'than what seemed Just; preferring the 'outward Peace of my Kingdoms with 'men, before that inward exactness of 'Conscience before God. He tells us, 'He had confessed it with sorrow both 'to God and men, as an act of so sinful 'frailty, that it discovered more a fear 'of man, than God, whose name and 'place on Earth (saith he) no man is 'worthy to bear, who will avoid in-'conveniencies of State by acts of so 'high injustice as no publick conve-'nience can expiate or compensate. 'And then he goes on profoundly 'thus.

'I see it a bad exchange to wound a 'mans own *Conscience* thereby to salve 'State sores; to calm the Storms of *Po-*

'*pular*

* That concerned the Destruction of an excellent man; and this of an excellent Church.

Εἰκὼν Βασιλικὴ Meditat. on the Earl of *Strafford's* Death.

'*pular diſcontents*, by ſtirring up a *Tem-*
'*peſt* in a mans own *Boſom.*

Wherefore our *Governors* being very well ſatisfied that in the preſent *ſettlement* of *Church-affairs*, they have acted within the proper ſphere of their own Office, and have had an eye all along, to Gods Glory therein, tho all the *Phariſees* of the World ſhould be offended, yet let them ſtrenuouſly aſſert their own *Injunctions* with alacrity under the *atteſtation* and *comforts* of a good *Conſcience.*

3. In abating thoſe *Impoſitions* as this *Reconciler* requires, they ſhould betray the truth of the *Goſpel* in things *Indifferent*, and depretiate the ſolemn *Worſhip* of *God*, which among us is determined to be moſt *Decently* and *Reverently* performed by our preſent *eſtabliſhment:* we ſay (according to the ſenſe of the Apoſtle) He that has a jealouſie he ſhall diſpleaſe God, in doing ſuch or ſuch a thing, and yet, will venture to do it, he ſins in it; becauſe he ſhews a want of Reverence to the *Authority* and *Majeſty* of *God*: In like manner ſhould we change that *Form* of *Worſhip* which we think better for that which we think worſe, a more decent way and manner

of

of Addreſs in our holy Duties for one that is leſs decent in our own eſteem; this would argue and declare a want of *Reverence* towards the *Majeſty* of *God* whom we pretend to Worſhip.

4. Taking away of thoſe *Impoſitions* would cauſe a *greater Miſchief* than it would prevent; For (1.) inſtead of a Paſſive it would procure an *Active Scandal*; to prevent a *Scandal* taken there would be a *Scandal* given: A *Scandal per ſe* laid in our Neighbours way to remove a *Scandal per Accidens*. For a *Scandal* by *Accident* does happen, *Quando nec operantis intentio, nec operis natura aut circumſtantia eò tendit, ut alter ruat, ſed prava peccantis diſpoſitione fit, ut occaſionem peccandi inde hauriat, ubi non eſt:* 'When neither the intent of 'the Impoſer, nor the nature of the 'Impoſition, nor any circumſtance there-'of tends to that end, that any man 'ſhould fall by it, but it comes to paſs 'through the corrupt diſpoſition of the 'Delinquent, that he draws an occaſion of 'ſinning from thence, where really there 'is none, this is a *Scandal* by *accident* 'and a *Scandal* taken; and this is all the '*Scandal* that the *Diſſenters* have to 'complain of, in theſe *Impoſitions*.

Whereas

Whereas the Repealing or ruffling of theſe *Impoſitions*, would unſettle a well eſtabliſh'd *Church*, and rob her of that which is her *Glory*, *her good Order* which keeps her ſtedfaſt in her Faith and *Allegiance* both to God and man. This was ſo *Conſpicuous* in the Church of *Coloſs*, that all men obſerved it, and the Apoſtle takes notice of it at a diſtance with great ſatisfaction; *Tho I be abſent in the fleſh, yet am I with you in the ſpirit, joying and beholding your Order and the ſtedfaſtneſs of your Faith in Chriſt.* Upon which words ſaith the learned *Davenant*, Seeing Paſtors have ſo great a joy from that good Order that flouriſheth among a People, it follows that they do unworthily afflict and vex the *Prelates* of the *Church*, who do contemn and trample down the lawful *Ordinances* of the *Church* contrary to that of the Apoſtle. *Obey them that have the Rule over you and ſubmit to them.* For *Ordo eſt tanquam vallus ſeductoribus oppoſitus*, Order is a Bulwark oppoſed to prevent the incurſions of Seducers: They are therefore ſeldom precipitated into Errors, who obſerve that order of *Obedience* which is due to their *Governors*; but on the contrary, where the Order of Commanding and Obeying

Col. 2. 5.

Heb. 13. 17.

Obeying is neglected, *ibi tanquam per disjectam aciem facilè perrumpitur*, there it is easie to break in upon them as upon a routed and scattered Army.

Hereupon *Grynæus* (Professor at *Heydelberge*) among those Gifts, wherein a well constituted Church ought to excel; he reckons these two, Order and the solidity of Faith. By Order he understands the whole *Liturgie* and *Discipline* of the *Church*; where all things are to be done Decently and in Order, 1 *Cor.* 14. 40. And such as walk Disorderly, as far as is possible, *in ordinem Disciplinæ Ecclesiasticæ severitate adhibita redigendi sunt*: They are to be reduced to Order by the severity of *Church-Discipline*. 1585. *A Col.* 2. 5. *Lect.* 18. 2 *Thes.* 3. 6.

(2.) A second Mischief that would arise from the *Retrenching* of those *Impositions* would be the *Offence* given to the weak and tender *Members* of the *Church*: For we must not deny but we have those that are weak and tender, and are not the worse for it, and they may very well be jealous with a Godly Jealousie, if they should see such a Change, such an *abolition* of our establish'd *Ordinances*, they might very well be *Jealous* of the truth of our *Doctrine* about things *indifferent*, *jealous* of the

lawfulneſs of our Practice herein; or elſe *Jealous* of our ſincerity in our profeſſion of them both.

And this might prove ſo great a ſcandal that the Church of *Rome* might make a greater Harveſt of it, than they could of all the *Plundering* and *Perſecuting* times of the late *Rebellion*, when men of worth and honour did ſtedfaſtly adhere to the *King* and *Church* out of Conſcience, finding them ſo juſt and ſtedfaſt to their own well ſetled *Principles*. And that of the *Father* is a known truth, *Ipſa mutatio conſuetudinis, etiam quæ adjuvat utilitate, novitate perturbat.* The Change of an old Cuſtom gives more trouble and diſturbance by the novelty, than it can give advantage otherwiſe. And if it be 'Inſolentiſſimæ Inſaniæ, a part of moſt 'inſolent madneſs to diſpute any of 'thoſe Cuſtoms, which the Church ob'ſerves all the World over, as St, *Auguſtin* ſays it is; then certainly, no man that is well in his wits, or has any veneration for *Gods Church*, can think it a piece of Prudence or ſobriety, to Caſſate and make void all, and throw them promiſcuouſly out of doors, upon the frivolous ſuggeſtions of *Fanatick* Spirits, who are elated with never ſo much

much blind Paſſion and Importunity.

(3.) There is a third Miſchief as great as the former; by this means, *Governors* ſhould encourage and harden them in their *Schiſm*, whom, in Charity they are obliged to correct; and not in their *Schiſm* only, but in their *Judaiſm* and *Superſtition*; which is againſt that Charity we owe to them as well as that which we owe to our ſelves.

For that they are guilty of a wretched *Schiſm* the *Reconciler* does acknowledge; and that they have a tincture of *Judaiſm*, or *Jewiſh Superſtition* (if they do really believe the Principles they inſiſt upon in this diſpute) cannot be denied as long as they take Sanctuary at *Rome*, and intitle themſelves to the *Indulgence* of the *Apoſtle* (in this Epiſtle) to the *Diſſenting Chriſtians*, which did then and there converſe. For that ſuch was their Diſtemper and Diſeaſe has been ſufficiently proved already.

Now to take off theſe *Impoſitions* (which the Party is thus upon the fret, and in fermentation about them) may be againſt that *Charity* we owe to them; and it may be in us the ſin of *ſcandal* too, becauſe we ſhould not be ſuffici-

ently careful to remove the occasion of sin from them. This was the sin of *Eli*, 1 *Sam.* 3. 13. and the sin of the *Angel* of the *Church of Thyatira*. *Apoc.* 2. 20. 'Tis an authentic Rule, *Qui non vetat peccare, cum possit, jubet*; and that is of the same importance; *Facti culpam habet, qui quod potest, negligit emendare*: He that has power to correct a Fault, is guilty if he neglects to correct it.

I may add this also, that they, to whom we are so indulgent, lest they should be offended, will certainly take occasion to be offended, and be actually scandalized thereby; and so by our *Indulgence* we shall sin doubly; that is, as well against that *Charity* which we owe to them, as against that which we owe to our selves.

1. Against that which we owe unto our selves; for if we neglect our *Duty*, when it is incumbent upon us, to *correct* them, that neglect is our sin, and that is against the *Charity* which we owe unto *our selves*; to prevent which, our Saviour has given us this Charge, *If thy right hand offend thee, cut it off and cast it from thee.*

2. 'Tis certainly against that *Charity* we owe to them; for we should hereby *incourage*

incourage them in their *Schism* and *Superstition* by our *Indulgence*, whereas in *Charity* we are obliged to endeavour their *Correction*.

If our *Governors* be obliged to root *Superstition* and *Judaism* out of the minds and practice of their subjects, then they can find no better Remedy than these *Impositions*, which, as their *Application* has discovered the Disease, so the *Continuance* thereof, will be the best way to *correct* and *cure* it.

And for this our blessed Saviour hath afforded us an *example*; for, why did he work so many Cures upon the *Sabbath* day, which he knew so highly to *Scandalize* and offend the *Jews*? The day of it self was *indifferent* to him (*I cast out Devils and do Cures to day and to morrow and the day following*) He could have done it the day before, or the day after; why then did he so frequently and so *designedly* work his Cures upon the *Sabbath* day? Why, it was to *detect* the *Superstition* they had for the *Sabbath* day and to cure them of it. And herein the *Reconciler* and I are perfectly agreed: for he saith, our *blessed Saviour is supposed to have taken this occasion*, (*viz.*) to heal the diseased up-

Luke 13. 32. & 33.

Prot. Reconcil. pag. 318.

on the *Jewish* Sabbath) *to deliver the poor People from those superstitions*, and *heavy burdens, which the Pharisees had laid upon them in reference to that day.* In like manner, the great *Prudence* of our Governors thinks fit to continue these *healing Impositions*, to deliver our poor people from those *Superstitions* and burdens, which our modern *Pharisees the Presbyterian Divines*, have laid upon them in reference to these very *Impositions.*

Governors do well remember their own office and know they have something else to do, than to humour a Capricious or froward people. They are *Ministers of Gods Kingdom*: They have a *Master* in Heaven who is *King* of *Kings*, to whom they must be accountable for their administrations, he claims a Sovereignty over them as intitled to their *Thrones* by the *Commission* which he gives them: *By Me Kings Reign*; and as he allows them to Reign by him, so he requires they should Reign for him: To this effect, he appoints them to be *Nursing Fathers* to his Church; and such (God be blessed) have been all our *Princes* since the *Reformation.*

wis. 6.

Rom. 8.

And

And the Charge is as ſtrict upon the *Biſhops*. *Take heed therefore unto your ſelves, and to all the Flock over the which the holy Ghoſt hath made you Overſeers, to feed the Church of God, which he hath purchaſed with his own Blood.* The way to *feed* them is not to flatter, but inſtruct them not to humour their *petulancy* but to reprove it: not to wink at their *ſuperſtition* but to correct it: They can neither diſcharge their *Duty* nor a good *Conſcience* by following the *People* in their ſtragling; but by bringing them home into the *Fold*; if they gratifie them to their ruine, they cannot do it but with certain peril of their own. Acts 20. 28.

There is a great difference betwixt a *Looſe* and *unſetled State*, and a *State* that is regularly *eſtabliſh'd*: in the firſt every man does that which is right in his own eyes (*and that perhaps he may call his conſcience*) So we find it, *Jud.* 17, 6. *In thoſe days there was no King in* Iſrael, *but every man did that which was right in his own eyes.* And the meaning of that place, our *Synopſis* has very well diſcovered: *'twas no wonder that Idolatry crept in amongſt them, when there was no Sovereign like that of Kings to hinder it, for the Judges kept men to their Duty*

by advice and perſwaſion, rather than by an effectual command and puniſhments.

But may we do ſo now, when we are under a well ſetled *Government?* It may ſeem ſo to our *Reconciler* and his *Diſſenters*, by the Apoſtles Conceſſion, *Rom.* 14. 5. according to the *vulgar Latin unuſquiſque ſenſu ſuo abundet, let every man abound in his own ſenſe. But is this Goſpel?* Is this good practical *Divinity?* No, 'tis a corruption of the Text ſaith *Hemmingius*, 'tis wicked and unchriſtian, for God hath expreſly forbidden it, *Deut.* 12. 8. *Ye ſhall not do that which is right in your own eyes.* That is the common *practice* of ſuch as have no *Coercive Government.*

And this is the *attempt* of ſuch as *would have* none: *Wilt thou put out the eyes of theſe men?* Numb. 16. 14. *We will not come up.* They think they have loſt their own eyes, if they may not be allowed to do what they liſt. Such an one was *Corah*; and we are foretold there would ſpring up a *Race* of pretended Chriſtians of the ſame ſtamp; and that their doom was already *paradigmatized*, and ſet forth in *Effigie*, by his deſtruction: *Woe unto them*; for *they have*

have gone in the way of Cain; (*who out of Malice and Envie ſlew his Brother* Abel, *a figure of the true Church of God*) *and ran greedily after the error of* Balaam (*who Propheſied as ill things* as he could, and projected worſe) *for the reward of Lucre* and applauſe: *and periſhed in the gainſaying of* Corah. And in the deſcription of *Corah* and his Company, 'Hemmingius obſerves firſt, that he was 'not content with that *degree* of ho-'nour to which he was advanced, and then that he did blaſpheme the *Magiſtrate*, and endeavoured to take away all *Degrees* from among the *Miniſters* of *God*. And to effect this he made uſe of a *ſpecious Argument*, *viz.* That it was a very unworthy thing, that the holy *people* of God ſhould be ſubject to any Head on Earth. The Papiſts he ſays follow this *Example*, who will not ſuffer their *Prieſts* to be ſubject to the *Civil Magiſtrate* to have any *Authority* in the *Church*, and *Joannes Agricola* has the like charge againſt the *Biſhops* of *Rome*; who pull down *Magiſtracy* (as if it were an injurious encroachment, and not an *Ordinance* of *God*) that, upon the ruin of this, they may eſtabliſh their own Tyranny, *ſimiles his fuerunt Prophetæ Phanatici*

Jude Ep. v. 11

Rev. 2. 14. *Hemmingius ad Ep. St. Jude.*

Annot. In Tit. 3. 1. He lived about 1530.

Phanatici horum temporum: And such were the Phanatick Prophets of these times, whose folly (saith he) hath been wonderfully discovered. And now the fury of the *Anabaptists* wish and aim at nothing more than the common destruction of all the *Laws* and honest *Constitutions* of the *Magistrates.* And are not we leavened with this horrible *Fanaticism.*

To say that *Church-Governors* have not power to impose any thing for *Decency* and *Order,* but what is necessary and commanded, is in effect, to charge the *Universal Church* for 1500 years together, more or less, with *Usurpation* and *Tyranny*; and contradicts the Judgment and Declarations of the most Learned *Protestants* of any credible *Denomination.* See the Verdict, pag. 24, &c.

See the *Verdict,* p. 24. p. 35. p. 223. and the two Letters.

There can be no publick Worship of God solemnly performed unless some Rules be observed therein. If every man were allowed to have his *Psalm,* his *Revelation,* his *Interpretation,* (to

1 *Cor.* 14. 26. use the *Apostles* own instance) if every one were suffered to pick and choose his own time, place, gesture, there could be no Decency, no Order, nothing

Ibid, v. 23. but Confusion. And the unlearned, yea, and the learned too that should come

come into our *Aſſemblies*, would certainly ſay, we were mad.

To prevent this, *Governors* are ſet up in the *Church* to determin what is fit to be done, and to reſtrain our vagrant *Liberty* to the uſe and Practice of what is ſo ordained, 1 *Cor.* 14. 40. *Let all things be done decently and in order.* This is an *Apoſtolical Injunction*; and that is of great *Authority*; and ſo ſacred, that no humane Liberty is allowed to diſpute, much leſs to affront it, for indeed a greater that St. *Paul* is here; theſe Injunctions touching matters of Decency and Order; they are the Commandments of *God*; and the Apoſtle would have the greateſt pretenders to the Spirit to know it, 1 *Cor.* 14.34. ſo that we have an Apoſtolical, we have a Divine Command for *Governors*, and that lays a neceſſity upon them, to make ſuch Ordinances and conſequently the things Ordeined, are neither *uncommanded* nor *unneceſſary*.

The evidence of truth is ſo ſtrong in this Caſe, that the *Diſſenters* are forced to allow, that *there be many Caſes, where ſomewhat* in genere *is neceſſary to be determined*; They alſo add, that in all Caſes truly ſuch, the *Magiſtrate Civil* or *Sacred* *Pag.* 340.

not

not only may, but must determine, and indeed (saith the *Reconciler*) no man in his wits can doubt, *that what is necessary to be determined must be determined*; *and seeing Par in parem non habet potestatem* it follows that they cannot be determined by any other but *Superiors*, (*i. e.*) they cannot be obligingly determined by others. Thus our *Reconciler*.

But it is a great mistake to think that *Authority* in this Case is restrained to things *Necessary*: *All things are Lawful for me*, saith the Apostle, *but all things are not expedient.* If he had restrained his (or our) Liberty to things *Necessary*, he would have argued to that effect; All things are *Lawful* for me, but all things are not *necessary*; and he would have injoyned us to keep to things *necessary*: but he argues otherwise; *All things are Lawful but all things are not Expedient.* Wherein he teacheth us to distinguish of things; whereof some (saith he) are *expedient*, and some are *inexpedient.* Which are expedient is not left to every man to judge; for then we should run again into Madness and Confusion, as was observed even now.

1 *Cor.* 6. 12. & 10. 23.

When

When we ſpeak of *Neceſſary* things we had need be wary and ſpeak with diſtinction; otherwiſe the word has ſo many ſignifications, we may eaſily be inſnared in a Fallacy upon that account. The Decree of the Council at *Jeruſalem* runs thus, *It ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater burden than theſe neceſſary things, That ye abſtain from meats offered to Idols, and from Blood, and from things Strangled, and from Fornication.* Some men I obſerve run into a great miſtake in making the *neceſſity* here mentioned, to be *Antecedent* to the Decree of the *Council* in reſpect of the *Nature* of the things forbidden, (except *Fornication* which is of doubtful interpretation too.) If thoſe obſerved things were *Antecedently* neceſſary, then they had ſome *moral* goodneſs in them, and were commanded becauſe they were good; which is not affirmed of the Ceremonial *Law*. Beſides this *Decree* was ſent to the *Gentiles* and made for their uſe and obſervation; and theſe things could not be neceſſary to them *Antecedently* to them, becauſe the Ceremonial Law of *Moſes* did not oblige or concern them. The *neceſſity* therefore which thoſe things had, (I except

Acts 15. 28, 29.

Acts 15. 23.

except *Fornication* in our common ſenſe of the word) was *Conſequent* to that Decree of the *Council.* Nor could the neceſſity, there mentioned, be *abſolute* or *ſimply* ſuch (for ſuch *neceſſity* has no Law, but is a Law to it ſelf) but only a *Hypothetical Neceſſity* or a *neceſſity ſecundum quid*; or, as ſome call it, a Neceſſity of *expedience*; of which *neceſſity* or expedience, the *Apoſtles and Elders*, that is, the *Governors* of the *Church*, were the ſole and proper Judges.

But the *Reconciler* tells us, the *Diſſenters* do univerſally deny that it is *neceſſary* to determine any of theſe ſcrupled *Ceremonies*, and they have perfect demonſtration for the truth of that denyal; for *Neceſſarium eſt quod non poteſt aliter ſe habere*; that only is neceſſary *to be done, which cannot be left undone.* But will the *Reconciler* ſay, that the things determined and impoſed by that *Council* were *neceſſary* in this ſenſe? That implies a *Phyſical* neceſſity, whereas here was no other neceſſity than a *Moral* one; which is only when Prudence or the preſent reaſon of things does ſuggeſt, *That I be willing to do what I can, when I am not able to do what I would:* In this ſenſe the word *Neceſſity* is taken, 1 *Cor.* 7.37.

He

He that ſtandeth ſtedfaſt in his heart, having no Neceſſity, but has power over his own will; (*i. e.*) he has no *Moral* conſideration of force enough to draw him from his purpoſe. The *neceſſity* was not *abſolute*, 'twas not *inevitable*: The thing of it ſelf might have been otherwiſe; and therefore the *Reconciler* thought fit to mince the matter thus:

That only is neceſſary to be determined, *in order to the performance of an Action, without which the Action cannot be done, or* (*N. B.*) *at the leaſt not well done*; But Divine Service, ſaith he, may be celebrated, *Baptiſm* may be adminiſtred, the *Sacrament* may be received, yea, all theſe Actions may be performed well, tho no determination ſhould be made by our Superiors that all who do *Officiate* ſhould wear a *Surplice*, all that receive the *Sacrament* ſhall *kneel*, and all that are Baptized ſhall receive the ſign of the *Croſs* upon their foreheads. *Ibid. p.* 340.

Here the *Reconciler* miſtakes the queſtion or begs it, The queſtion is concerning theſe Adminiſtrations and performances, now our Superiors have made their *determination*; And I ſay, if theſe Duties be not done according to *appointment*

ment, they are not done *decently* according to the preſent *Eſtimation* of our *Governors*; and it is their *Eſtimate* and *Order*, not our own Will or Fancy, that God commands us to obey and follow; and the Reaſon is, becauſe, according to the common ſenſe and experience of the whole World, *They* whoſe *Prudence* and *Authority* is *intruſted* by God himſelf, to *Rule* and *Govern* in all Human Affairs, are not only allowed, to be the moſt competent Judges * of what is *Civil* and *Decent* in their reſpective Countries; but the *Duties* alſo appointed according to their Order at Gods Command, are the more likely to obtain acceptance at Gods hands, for their very Office-ſake, as Gods *Vice-gerents*. And hence it is that as we are required to obey them for the *Lords* ſake, ſo we are encouraged to hope that he will have reſpect unto us for theirs †.

And then God having preſcribed his *Vice-gerents* a *General Rule*, if he leaves the particulars to their *Diſcretion*, *Who art thou, O man, that diſputeth againſt God?* (*Rom.* 9. 20.) Certainly 'tis our Duty to rely upon their Judgment, where God himſelf is pleaſed to truſt it. We have no reaſon to be offended at the

Laws

* The external Worſhip of God is taken from that which is eſteemed the higheſt reverence among men. See *Pſal.* 2. 12. & 72. 9. *Iſa.* 49. 23.

1 *Pet.* 2. 13.

† *Nam cum Deus proponere vellet exemplum orationis acceptiſſimæ, non aliam in medium adduxit quam* Moſis & Samuelis *Orationem*, Greg. v. *Pſal.* 99. 6 *Jer.* 18. 1. 1 *Sam.* 12. 23.

Laws of our *Governors*, when God is not offended at them, and we are ſure God is not offended at what they do, unleſs they do it againſt his will. What they have done and eſtabliſhed in his *Church* and *Worſhip*, let us ſee the Will of God againſt it, and we will all forthwith turn *Proteſtant Joyners* and *Reconcile* our ſelves to the *Diſſenters* upon the account of St. *Peters Aphoriſm*, *we muſt obey God rather than Man.* Acts 4. 19, 5. 29.

But where God has not put a *check* upon their power, we muſt obey him in his *Officers*, rather than follow our own *Fancy* or the Suggeſtions of any *private Perſon*, or *Perſons* who have no *Authority* over us; and that is, *to obey God rather than man* in a *ſecond* and *lower* ſenſe of that *Rule*. For *Governors* have *Authority* to *inſtitute Rites* and *Obſervances* for Order and Decency, which we are bound to obſerve upon that account. For there is a command to *Governors*, *Let all things be done decently and in order:* And then there is a command to *Subjects*, to perform what is eſtabliſhed according to that *Rule*: Obey your Prelates or thoſe who have the Rule over you. And concerning ſuch *Rites* and *Traditions*, St. *Auſtins* Rule 1 Cor. 14. 40. Heb. 13. 7, 17.

is commended in all the Church of
Davenant, ad Col. 2. 8. p. 185. 'God: *In these things a prudent* Christian can observe no better Order than 'this, to do as the Church of God does, 'whereever he comes: For whatsoever 'is injoyned that is neither against the '*Faith*, nor against *good manners*, is to 'be used indifferently according to the 'custom of the place. All Ecclesiastical 'Laws concerning *Fasts* or *Festivals*, 'concerning the difference of Habits, 'and the whole external Order, which 'is observed, in the performance of 'all *Sacred Offices*, will come under this 'Rule. Whosoever rejects this kind of '*Rites*, and *Traditions* of men, not repugnant to the word of God is a disturber of *Publick Order*, and a *Contemner* of that *Power* and *Authority*, 'which God has setled in his Church.

Thus the Learned *Davenant*.

2. If a *weak* Brother scruples and acts unreasonably, his weakness may call for our help, and as S. *Chrysostom* saith, he ought to have it. But what is the help that can be afforded him in this case?
r. Reconcil. 78. The disease, 'tis in his Mind, and 'tis only *Want* of *Knowledg* and particularly want of the *Knowledge* of that *Liberty* which was purchased to us by *Christ*

Christ Jesus; And hence it is, that the *Apostle* requires the *strong* to bear with such a *Weak Brother* and to instruct him. *Tantisper dum de Libertate partâ per Christum edoceatur*, (as *Hyperius*, *Bullinger*, *Hemmingius*, *Beza*, and all the Learned Commentators among the Protestants, do unanimously expound it) till he has Learned, what that *Liberty* is, which was purchased for us by our *blessed Saviour*. Those are to be esteemed *little ones* (saith Amesius) *qui non sunt sufficienter instituti circa libertatem nostram.* 1 Cor. 8. 7. *who are not sufficiently instructed* 'about our *Liberty*. And he adds, That 'all they are not *sufficiently* instructed, 'to whom a just account of the matter 'of Fact is rendred. For perhaps some 'are not capable to understand the ac- 'count that is given them; and there- 'fore saith he, tho an account has been 'given them, they are still to be ac- 'counted *weak* and *little ones*. But are *Governours* bound, as well to find them *understanding* as to give them *Laws*? And must the Laws be *suspended*, because some men want a *Capacity* to understand the Reason of them?

Case Consc. l. 3. c. 11. n. 14. 15.

See the Animadversions on the *Prot. Reconc.* p. 44.

Gods patience, we know, was weary of waiting for the *compliance* of an untra-

ſtable *Generation*; and is the *Patience* of Man indefatigable? *Forty years long was I grieved with this Generation, and ſaid, it is a People that do err in their hearts*: (they loved their Error, but their doom was ſad at laſt) *unto whom I ſware in my wrath that they ſhould not enter into my Reſt.* St. *Paul* turned his back at laſt upon the *Jews*, and they were totally *cut off* for their ſtubbornneſs and unbelief. It is a very ſtrange thing to me, that the whole *Church* of *God* ſhould be ſuppoſed to be in darkneſs as to the *nature* and *meaſures* of *Chriſtian Liberty* for 1500 years.

Pſal. 95. 10, 11

The *Caſuiſts* tell us, that a *Spiritual* Good, if it be not *abſolutely* neceſſary to Salvation, but only a matter of *Counſel*, towards the accompliſhing of it, with more eaſe and advantage, is to be deferred for a time to prevent *Scandal.* But the *Scandal* of the *weak* will hardly require that ſuch Spiritual good ſhould be altogether omitted; for when that comes to be required, 'tis degenerated into a *Phariſaical Scandal.*

Maldir ad 22. *q.* 44. *a.* 7. *Dico.* 5.

'I confeſs, ſays *P. Mart.* if a man con-'temns thoſe truths which he hears out of 'the holy Writ, (he ſpeaks of the *weak Jews*, who would not believe the *abro-*

'Ad Rom. 14. *in principio.*

gation

gation of the Ceremonial Law of *Mo-*
'*ſes*) and will not admit them, but makes
'himſelf a Judge and an Arbitrator, how
'much of the Scriptures he ought to be-
'lieve, and attributes more to himſelf
'than to the word of God: That, he
'ſaith, is no true Faith. Nor does the
'Holy Spirit inſpire ſuch a ſenſe and
'conceit into any man; which makes
'him doubtful of the *Juſtification* of
'ſuch a perſon.

And tho his weakneſs may ſeem to need our help, yet if he *ſcorns* it, and rejects our inſtruction, there is no reaſon that *Authority*, which comes from God, ſhould truckle under ſuch as ought to be in ſubjection to *her* by Gods appointment, or that *Governors* ſhould ſtoop to break a *good* and *decent* Order to gratifie a *perverſe* or wanton humor.

There was ſome difficulty in treating with thoſe *weak ones* among the *Jews*; They were to be brought off from *Laws* and *Ceremonies* of a *Divine Inſtitution*, under which they had been *bred*, and to which they and their Fathers had been long addicted, as has been already obſerved. But there's *Unum Neceſſarium* one Principle (and 'tis of *unqueſtionable* truth (which well

observed, is sufficient to prevent or remove all the *Scandal* that is or can be taken among us upon the account of *Ceremonies* or things *Indifferent*, and 'tis this: That nothing can affect or *defile* the *Conscience*, but what is *acted* or *omitted* contrary to the *Light of Nature* or the *Laws* and *Institutions* of the *Gospel*. Take an instance: The *Surplice* of it self is a thing *Indifferent*: There is no sin in the *use* or *disuse* of it, but when *Authority* has *injoyned* the use of it, then to omit it *with Offence* and in *Contempt* of *Authority*, is a sin; because 'tis against the *Law* and *Institution* of the *Gospel*, which requires us to *obey* our *Governors*. I say the same for the *Sign* of the *Cross*, and *Kneeling* at the *Sacrament*, and *Kissing the Book*, or *holding* up the hand, at taking of a solemn *Oath*. Herein our *Governors* have done nothing but what becomes Gods *solemn* Worship (which they are injoyned to see performed *decently*,) nothing but what becomes the *Trust*, reposed in them, and the *Authority* they are invested with for *Edification*; And they ought not to suffer the People to be nursed up in *ignorance*, much less in *Superstition* and *Judaism*. And I say for men to *refuse* the

☞ Rom. 14. 14.

Sur-

Surplice, the *Sign* of the *Croſs* and *Kneeling* at the *Sacrament*, as *Common* and *Unclean*. (*i. e.*) as things *unlawful*, this is contrary to the Apoſtle and ſmells rank of *Superſtition* and *Judaiſm*, which are to be rooted out of their minds by a due *Inſtruction* and *Diſcipline*.

1 *Cor.* 6. 12, c. 10. 23. *Pag.* 324.

But the *Reconciler* tells us (as was noted above) that St. *Paul never does enjoyn the weak to be of the ſame Principles and Apprehenſions with the ſtrong, but always doth command the ſtrong to bear with and reſtrain his Liberty, that he may miniſter no Scandal, or Offence unto the weak, and doth confirm his exhortation by his own Practice in like Caſes.*

To this I anſwer, that St. *Paul* was a Perſon of great Prudence and *Civility*, and he knew very well that to ſome Perſons, his very *entreaties* would have the force of a *Command*; Thus he choſe to treat *Philemon*, ſaying, *Tho I might be much bold in Chriſt to enjoyn that which is convenient, yet for Love-ſake I rather intreat thee.*

Precatur eos Apoſtolus, quos pro ſuâ Authoritate monere vel etiam præcepto urgere potuerat. Sed ut hoc modeſtius erat, ita profundius animis piorum inſidere poterat humilis illa petitio, quæ non obſcurè docebat, quàm illi Cordi eſſet ipſorum ſalus, &c. Gualt. *ad Rom. Homil.* 9. *poſt princi.*

2. I obſerved before, that he ſent no *Order* nor Injunction to the Chriſtians at *Rome* becauſe they were froward and *indiſpoſed* for ſuch *Injunctions*; and there wanted *Governors* to ſee his *Orders* put in Execution.

3. There is a wretched insinuation in the *Reconcilers* words to encourage *Dissenters* in their *Schism*; and he wraps it up in a kind of *Fallacy*. For what does he mean by being of the same *Principles* and *Apprehensions?* the words are *ambiguous*; the question is, whether the *Apostle* enjoyns them to be of the same Faith and Perswasion touching the *Abrogation* of the *Ceremonial Law, touching Christian Liberty*, and things *Indifferent*; and *this* He has enjoyned, with a *Witness*; does he not say *I stand fast in the Liberty wherewith Christ hath made us free?* Does he uot say of such as disturbed the Peace of the *Church* with a contrary Doctrine, *I would they were even cut off, which trouble you?* Does he not threaten him, that he shall bear his Judgment, whosoever he be? But these *suasory Topics* of false Reasoning are frequent with the *Reconciler*.

Gal. 5. 1.

V. 12.

V. 10.

And this Practice is not only foul in it self, but of very ill *Consequence* also to the *Publick?* 'Tis *Peter Martyrs* Observation; 'That good men do some-'times judge amiss, because they are 'not rightly instructed, or else because 'they are imposed upon by the Fraud 'of Seducers. *Et habent artificium Impostores*

ad Rom. 15. 31.

'*poſtores quo prius perſuadeant quam edo-*
'*ceant.* Impoſtors have an Artifice, whereby they do perſwade before they do inſtruct. 'The truth doth per-
'ſwade by teaching, not teach by per-
'ſwading, ſaith *Tertullian.* And there- *Adverſus Valentin.*
fore tis incumbent upon Governors, to *1 Sam.* 12.23.
teach their Subjects, the *good* and the *right way.* To this effect they are obliged to *ſpeak*, and they muſt not hold their peace: *Be inſtant in ſeaſon, out* 2 *Tim.* 4. 2.
of ſeaſon, rebuke, reprove, exhort. Some are ſo Ingenuous and quick of *Apprehenſion*, that a *word* ſpoken in *ſeaſon* ſhall prevail to that effect for which it is deſigned: but the deadneſs of affection in ſome and the *dulneſs* of *Capacity* in o- 1 *Theſ.* 5. 14.
thers may require the *Spur*, not only of a quickning Exhortation but of a *pungent* Admonition and Reproof; and *Tit.* 2. 15.
ſometimes there are ſuch refractory Spirits as muſt be *bridled* by *Authority. Theſe things ſpeak, and exhort, and rebuke with all Authority.* And when the worthy *Governor* ſets himſelf upon the great work of ſubduing Vice and Error, in order to the *advancement* of Truth and Piety, no man ought to be ſo *Prodigal* of his own Salvation, as to *undervalue* his Perſon or ſlight his Office: *Let no*

Church-

Vide Joan. Crocium in hunc locum.

man despise thee, saith S. *Paul* to *Titus*.

But this is not all the Duty of a *Church-Governor*, He must *Watch* and *Ward*, as well as Instruct his *Flock*. *Feed thy Flock with thy Rod*, saith the *Lord* to his *Prophet*, and if their mouths must be *stopped* who subvert *whole* houses, shall theirs be kept open who endeavour to subvert whole Kingdoms? It belongs 'to the Pastors Office, saith *Bishop Da-* 'venant (who was a Pastor himself) 'not only to *instruct* his Flock in sound 'Doctrine, but to arm them against the 'wiles and treacheries of Seducers; For 'he is set as a *Watch-man*; wherefore 'he is bound to give notice of the 'approach of the Enemy, and to dis-'cover his Snares and Stratagems; o-therwise *à Pastore exigetur, quicquid per inertiam non custoditur*, saith Saint *Cyprian* after the Holy Prophet, *Ezek.* 33. 8.

Mic. 7. 14.

Tit. 1. 11.

Ad Colos. 2 4.

Ezek. 3. & 33. *Chapters.*

'Great attention and diligence is 'required to preserve our selves from 'the *Machinations* of Seducers, that 'we be not surprised through the *Cun-* 'ning Craftiness whereby they lie in wait 'to Deceive. The Apostle knew that 'Impostors were wont with admirable 'Artifice to insinuate themselves into 'Families, to see who they could draw into

Gualter. Ad Rom. 16. *Hom.* 95.

L

'into their Nets, and therefore we 'are to keep a ſtrict *Guard* upon our 'ſelves againſt them. And though this be every private mans Duty, yet it is much more incumbent upon the *Paſtors* of the *Church*, whom God has made and appointed to be *Watchmen* for the common Salvation. The very Title of *Biſhops* under the *New Teſtament* does admoniſh them of their Duty. And they are in Holy Scripture compared to thoſe vigilant *Sentinels* of the night who by their officious Alarms betray the approaching *Thief* and *Robber*, and admoniſh us to avoid the ruine they would bring upon us.

Ut ſupra Ezek. 3. & 33 *chap.*

There is another part of the Office of *Church-Governors*, and that is given in charge to *Titus*, A *man that is an Heretick after a firſt and ſecond Admonition reject:* If he does ſeriouſly and heartily love and favour Piety, he will not be an obſtinate *Recuſant*; ſuch good and wholſom Admonitions will prevail with him, ſaith *Calixtus*: but if he does *Maliciouſly* and *Stubbornly* oppoſe *any fundamental point* of *Faith* or *Practice*, againſt the common conſent of Church and Scripture, and propagate the contrary, whether he remains in the Boſom of the Church, or

Tit. 3. 10.

Joan. Crocius.

or *Schiſmatically* depart from it, he is one of theſe *Hereticks*, and 'tis as hard for the Author and Broacher of ſuch *Heretical Pravity* to return into the way of truth, as it is for the *Blackamore* to change his skin, or the *Leopard* his ſpots; 'Tis the obſervation of *Joannes Agricola*, The *Magicians* of *Ægypt*, *Etiam digito Dei confuſi, non reſipiſcunt*: They repented not, though the finger of God himſelf had appeared to their Confuſion. For Impiety, as St. *Chryſoſtome* ſaith, is many times Confounded, but ſeldom Convinced. And this St. *Paul* intimates: After a fruitleſs Admonition reject ſuch a Perſon, *Knowing that he is ſubverted*, or *condemned of himſelf*. And he concludes thus, *Faxit Deus ne idem nobis contingat in novarum Opinionum Authoribus qui novos errores cœperunt in Eccleſiâ ſerere.* God grant, the ſame happens not among us in the *Authors* of *Sects* and *Opinions*, who began long agoe to ſow the *ſeeds* of *new Errors* in the Church.

Joan. Agric. ad locum.

Idem.

Satan has his *Impoſtors*, ſaith *Gualter*, *Hypocrites*, who, whether for private gain, or to get themſelves a name do circumvent men with their new Doctrines, and privately draw them

Ad Rom. 16. Homil. 95.

them from the way of truth, and publickly raiſe up tumults and ſcandals in the *Church*. And the higher the Perſons ſtation is, the more pernitious is his example; his Dignity adds weight and aggravation to his ſcandal, which like the *Dragons* tail in the *Apocalypſe*, ſweeps the *pendulous Meteors* down from the firmament, wherein for a time they ſeemed to be fixt.

Hemmingus de ſcand. n. 12. Ut enim quo ingentius fuerit ſaxum Cadens ab altâ rupe eo plura fragmenta facit, ita quo dignior fuerit perſona, & in ſublimiori dignitatis culmine conſtituta, eo plures in lapſum ſecum trahit cum cadit. quare majorem pœnam meretur.

Whether the *Reconciler* has been ſuch an *Inſtrument* I leave the Reader to judge by theſe few inſtances.

1. He undertakes to argue out of *Rom.* 14. 15. but perverts the Apoſtles meaning; And though he does acknowledge for his own part that thoſe *Rules* laid down by the Apoſtle, to govern the preſent practice of the *Romans*, do equally bind *himſelf*; yet he does violate and break them all with great *Study* and *Deliberation*. This is no ſmall ſin in it ſelf: but the *Guilt* is greater in one that makes himſelf an *Advocate* for a *tender Conſcience*. *Si re aliquâ Deum credamus offendi, & nihilominus ab illa non abſtinemus, id magno indicio eſt, nos pluris noſtram voluntatem facere, quam Legem Dei,*

Ad Rom. 14. 14.

Dei, ſaith *Peter Martyr*: if we believe God to be offended in any thing, and yet do not abſtain from it, that's a great ſign that we value our own will above the Law of God. This is in general. Particularly,

Ad Rom. 14 1. 1. The Apoſtle ſaith, *Him that is weak in the Faith receive, but not to doubtful Diſputations. Prohibet Apoſtolus odioſas contentiones quæ animos infirmorum alienant potius, quam ædicant*, ſaith *Peter Martyr*. He forbids all odious wranglings which do rather alienate, than edifie the minds of the weak: He would have them careful, *Ne intricatiores efficiatis ipſorum Conſcientias*, ſaith *Bullinger*. Our *Reconciler* is ſo charitable as to receive the *weak* into his tuition; but he entertains him with *doubtful Diſputations*, and leaves his Conſcience more intricate and intangled by his falſe reaſonings, than he found it.

2. Becauſe the Apoſtle ſaith, *who art thou that judgeſt another mans ſervant?* Therefore he will not allow *Governors*, to Judge, to Rebuke, to Admoniſh a weak, (*i. e.*) an ignorant *erring* Brother; and yet he takes upon him to Judge his *Governors*, to *Cenſure*

ſure their Laws, and to *Condemn* their Impoſitions. So it ſeems, He is above St. *Pauls advice* as well as above his Superiors *Juriſdiction*; and he can find favour and Indulgence for the meaneſt of the People rather than for them.

3. So little eſteem he has for *Perſons* and *things* that relate to *Gods Service*, that (contrary to the *Apoſtles Rule*) he *deſpiſeth* them both, witneſs that profane Scoff of his; *He that will have a May-pole, ſtet him have a May-pole*; and let the reſt have none.

4. Inſtead of pleaſing his Brethren to their *Edification* that they might *be ſaved*, as St. *Paul* requires, he pleaſes them in their *Schiſm*, which he accounts damnable, (if he believes, what he has Tranſcribed of the *Fathers*) In this he walks *uncharitably*; for ſome he *grieves*, ſome he *ſtumbleth*, ſome he *hardens* in their *Diſſenſion*. And

5. To ſecure them in their wretched *Schiſm* (as he calls it) he flatters them with the priviledge of *weak Brethren*; and tells them Saint *Paul* never enjoyned them to change their *Princi-* *Prot. Recant. pag. 324.*

ples,

ples, or (which is all one) never to be of the ſame *Principles* and Apprehenſions with the *ſtrong*, which muſt needs *confirm* them in their *Schiſm*. And

6. Thus he encourages them to *deſpiſe* their Paſtors and Teachers; tho
1 *Theſ.* 4. 8. Saint *Paul* ſaith, *They that deſpiſe that Office deſpiſe not man but God.*

Rom. 14. 19, 7. Whereas Saint *Paul* enjoyns us *to follow after the things which make for Peace*; his deſign is more and
Iſa. 32. 17. more to break it; *For Peace* (as the *Prophet* tells us) *is the fruit of Juſtice*, and, 'tis an undoubted *part* of *Juſtice* to pay obedience to the *Impoſitions* of our *Governors*; and till that be duly paid there are no hopes of *Peace*. But inſtead of preſſing Subjects to perform this *Duty*; He crys down his Sovereign's *Impoſitions*: and
1 *Cor.* 14. 33. though *Order* and *Authority* be the great *Conſervators* of *Peace*; yet he teaches men to deſpiſe them *both* and
Deut. 12. 8. (in matters of *Decency* at leaſt) *to do what is right in their own eyes.* And thus

Rom. 14. 13. 8. He directly puts a *ſtumbling-block in his Brothers way*; and this he doth
Rom. 14. 15. for his Edification *downwards*, and indangers *his deſtruction for whom Chriſt died.* And hereby 9. He

9. He cauſeth his good (whether it be his Faith, or his Liberty) to be evil ſpoken of.

10. The *Apoſtle* ſaith, *Let every man be fully perſwaded in his own mind. And he that doubteth is damned, if he does the thing he doubts of.* Now (to aſſume upon this *Reconciler*) Does he *Kneel*, wear the *Surplice*, ſign with the *Croſs*? If *he doubts* the *Lawfulneſs* thereof, and do's them notwithſtanding, then he is damned, in acting againſt his own *Conſcience*. But if he doubts not, if he *be fully perſwaded in his own mind* of their *Lawfulneſs*, then he *walks uncharitably*; Neither like a *Prieſt*, for 'tis his Duty to *accommodate* himſelf to the Infirmities of ſuch as are *ignorant and out of the way*. *Heb.* 5. 2. not to indulge them in their errors, much leſs to lead them more aſtray; for then he ſhould be obliged to ſay *Amen* to his own *Malediction*: *Curſed be he that maketh the blind to wander out of the way.* Which Text *Abulenſis* thinks may be underſtood of thoſe, *Qui rudes in fide ſunt*, who are raw and weak in the Faith, and the Curſe belongs to ſuch as make them err through their perverſe Counſel. *In falſos Doctores, & qui quomodo libet Cauſam dederint*

Rom. 14. 5, 23.

Deut. 27. 18.

Apud Bonfrer.

Apud Synopſ.

erroris, quadrat, saith *Paul Fagius*. It agrees exactly to our false *Doctors*, and such as by any means administer unto error; Let the *Reconciler* well consider it; For he has not done like a *tender Priest*.

Nor (2.) like a *true Convert*: After his shameful prevarication, our Saviour says to *Peter*, *& tu aliquando Conversus, &c. and thou, when thou art converted, strengthen thy Brethren; in bono fidei, spei, Charitatis*, in the grace and duty of *Faith*, *Hope*, and *Charity*. Sometimes God suffers such as are *Ordained* to conduct others, to take offence and fall themselves: that by that *accident* they may come to think the more meanly of themselves and to treat the *frail Delinquent* with the more gentleness. And Christ doth insinuate, that unless such persons be converted, they are the less meet to Confirm others, especially if they have denied the *Faith* (in any considerable Article of it) as *Peter* did.

Luke 22. 32. *Luc Brug. ad locum.*

11. Instead of *Rational* and *Cogent Arguments* he many times takes up such as are but *probable*, *plausible* and *suasory*: And because these sway much with himself, he thinks his *Reader* should be taken

taken with them likewiſe; and if I had a liſt to take that trouble on me, I could make a large *Collection*, out of his Book of Inſtances to this purpoſe.

12. He does unworthily traduce the *Spouſe* (which is the *Church*) of *Chriſt*, and in effect accuſe her of *Diſloyalty*, in a *Practice* of *Uſurpation* and *Tyranny* for 1600 years together; for ſo ſhe is if there be nothing lawful to be impoſed in her *Communion*, but what is *Neceſſary* and *Commanded* by God himſelf. For proof of this we need no other Argument but the *Inſtances*, which he hath produced in his Book, of the ſeveral things that have been obſerved, and afterward *aboliſhed* in the *Church*.

13. What the Ancient *Fathers* and others ſay by way of *deſcant* upon the Apoſtles Text, in reference to the *ſcandal* of the *weak Jews*, that he applys to the *Cuſtoms* and *Ceremonies*, which from time to time have been obſerved in the Church of God. From whence the Reader may eaſily conclude that the *Reconciler* deſigns to put a *Fallacy* upon him, or elſe is catch'd in one himſelf. The Fallacy is *A Dicto ſecundum quid, ad Dictum ſimpliciter:* When the *Predicate* agrees to the *Subject*, but in a *certain reſpect*, or in *part*,

at *such a time, or place*, yet he asserts it *simply* and *absolutely* as if the agreement were in *every respect, in every part, and time, and place without any limitation.* And this is the *Fallacy* that runs all along in the *Reconcilers* Discourse, when he urges the *Fathers* and other Authors, against a *Decent Habit*, a *Reverent Gesture*, or the *Symbolical Sign* of our *Christianity*, which is the *signe* of the *Cross*; for we may be confident, those Holy *Fathers* and *Authors* (who are quoted by him) would never make such sharp *Invectives* against the Church of God, and their own *Sense* and constant *Practice.*

14. And with this *Fallacy* he urges as well the *example* as the *sayings* of the great Apostle; as if that had bin his constant *Practice* and *Doctrine*, according to some *standing Rule*, which was nothing else but his *Condescention Pro hîc & Nunc*, at some times, and in some places, and among some Persons, by *special Dispensation.* And this *Fallacy* he repeats so often, that it becomes *Nauseous.*

After this needful and seasonable *Advertisement*, I think I may venture any man of *Reason*, and a small stock of *Artificial Logick*, to read his Book.

This

This *Reconciler* * falls again upon Dr. *Womock*, who sayes in his *Verdict* (*p.* 100) *That a Man may lose the Title of a* Weak Brother, *and the benefits indulged by the* Apostle *to such persons.* The Argument reduced to due Form, runs thus, All Persons under such and such Circumstances: Or, All Persons under such and such Qualifications, do forfeit, or *lose* the Title of *Weak Brethren*, and the benefits Indulged to such Persons: But *some* of the *Dissenters* are Persons under such and such Circumstances, or such and such Qualifications: Therefore, some of the *Dissenters* do forfeit or *lose* the Title of *Weak Brethren.*

*p. 104. *Verdict.* 100. &c.

What sayes our *Reconciler* to this Argument? *School Divinity* is a crabbed Study, and there's little use of *Logick* to *Rhetoricate*; and the Man being to seek in these Studies, He does confidently deny the Conclusion; which the judicious *Reader* cannot but observe:

For the *Major* Proposition is drawn out of Holy Scripture, and speaks of Persons so qualified, in such sort, that the Title of *Weak Brethren* cannot in reason be allowed them: And that some of the *Dissenters* are such, the *Reconciler* does not deny *.

*V. p. 108.

In the *Verdict*, there are mentioned three several *Degrees* of Men, who cannot, according to the *Rules* of *Reason* and *Scripture*, be accounted among the number of *Weak Brethren*.

The *First* are such as will be offended after sufficient means of *Information*: For when their Ignorance is convinced, by the Light of clear Instruction, they cannot plead such ignorance for an Excuse. This was the Case of the *Pharisees*, of whose Conviction I hope the *Reconciler* makes no doubt. Yet when his *Disciples* told our Blessed *Lord* that they were offended; What did he do? Did he retract his Doctrine? Did he cry *Peccavi* to take off their scandal? *He took not off the scandal*, saith St. *Chrysostom*, *but reproved it*; For he knew very well, when *Scandals* were to be contemned, and when they were not to be contemned. And *Calvin* well observes, That the *trite* distinction of Scandal was taken from hence. That we give no Scandal to the *Weak*, we are to be very careful, but if the stubborn and malicious take Scandal, we are not to regard it; for Christ, who is the Rock of Offence, must be quite Buried, if we would satisfy

* *Mat.* 12. 15.

Chrysost. Hom. 52. in *Mat.* 15.

Calvin Harm ad locum.

tisfy the frowardneſs of all Men. *And therefore*, ſaith he, *we muſt needs put a difference*, inter infirmos qui ignorantia offenſi mox reddunt ſe ſanabiles, & ſuperbos & moroſos qui ſcandala ſibi accerſunt; *betwixt the moroſe and proud, who draw ſcandals upon themſelves, and thoſe, who being offended thro ignorance, do preſently render themſelves cureable*, by good inſtruction and advice, *which are the proper Remedies of ſuch Ignorance.*

Certainly they are not *Weak Brethren*, whoſe Mouths the Apoſtle commands to be *ſtopt*. And if we cannot actually ſtop them, they are never the more *Weak Brethren*, for their *prating againſt* their Governors with *Malicious Words*, after the example of *Diotrephes*. *Tit.* 1. 11. *John Ep.* 3. *verſ.* 10.

Johannes Crotius asks the Queſtion, How 'tis poſſible for a Biſhop to ſtop the Mouths of the Refractory, whoſe Petulancy does the more increaſe for the attempts that are made to ſuppreſs it? *The Church*, ſaith he, *may enjoyn ſilence to ſuch as are manifeſtly vanquiſht upon the account of the Scriptures; if they will not yet be quiet, She may drive them from the Communion of the Faithful. But if none of this be done; yet if the Biſhop does ſolidly convince them of their* *Com.* in *cap.* 1. *Ep. ad Titum, verſ.* 11.

Errour, out of the Word of God; He has then ſtopt their Mouths. Take notice, He that writes thus is no *Jeſuite.*

A *Second Degree* of ſuch as have loſt the Title of *Weak Brethren*, is, When a Man, from a modeſt Enquirer, comes to be *poſitive*, and *Dogmatical*, and *Will not endure ſound Doctrine, but after his own Luſts heaps up to himſelf Teachers, having itching Ears*, he can no longer paſs the muſter for a *weak Brother*, &c.

See the *Verdict*, *pag.* 100. &c.

A *Third Degree* of this ſort of Men, is, When a Man is puft up with a Conceit of his own Knowledge, when he becomes a *fierce Diſputant*, grows *Stubborn and Cenſorious, deſpiſeth Dominion*, and takes the *Scorners Chair*; then he commenceth *Schiſmatick*, and is not to be treated as a *weak Brother*, but as a *Seditious Mutineer*; for 'tis now evident, That he diſſents not out of *Weakneſs*, but out of *Pride*, *Stubbornneſs*, and *Animoſity.*

What ſaith the *Reconciler* to this? Why the *Characters* here given of ſuch Perſons are taken ſo to the Life, out of Holy Scripture, that he cannot deny the Truth of them; which makes up the *Major* Propoſition: And the Aſſumption

ſumption or *Minor* he confeſſes expreſly; *If any of theſe things* (ſaith he) *be offered to prove, that there be men of this Malicious, Proud, and Subborn Temper among the body of* Diſſenters, *we have cauſe to fear the thing is too true.* Pag. 107. 108.

He yields the *Premiſes*, but denyes the *Concluſion*, and that ſpeaks him a great *Logician:* Yet ſomething elſe he finds to oppoſe; and to make as ſhort work with him as I can, He has reduced it to Three Heads. He ſayes. Pag. 105.

Firſt, *This Plea will ſerve all Parties.*

Secondly, *That 'tis a vain Preſumption.*

Thirdly, *That it is againſt Scripture, Reaſon, Charity, and what not, to paſs this heavy Sentence upon* Diſſenters *in the General, or without limitation or exception, as the* Dr. *doth.*

Were the *Reconciler*'s Wits a Woolgathering when he wrote his Book? Is it not as clear as the Sun, that the Dr. diſtinguiſht the *Diſſenters* into two ſorts, *viz.* Such as are *Weak*, and ſuch as have forfeited or *loſt* that Title? And Pag. 108. does he not here make ſeveral *Degrees* of this *laſt ſort?* The Man has a ſhort

Memory, for in the very next Leaf, within leſs than Four Pages; He takes notice, That the Apoſtle offers no Rules of *Diſcrimination*, as the Doctor doth: If the Doctor offers Rules of Diſcrimination, then he does noe paſs Sentence without exception.

And one *Miſtake*, tho never ſo *abſurd*, does commonly beget another; and ſo it happens here; for, Where is the heavy *Sentence* which the Doctor paſſeth? And, What is it? Certainly it cannot be leſs than the Sentence of *Damnation*, which he blames with ſo much noiſe in Dr. *Womock:* I find indeed at every turn, the *Reconciler* is ſending His *Diſſenters* to *Hell* for their *wretched Schiſme*, not by *ſingle* Perſons only, but by *Sholes and Myriads*; and then he rebukes Dr. *Womock* for ſo doing, when he does it not: Juſt as he ſhoots his *Cenſures* at his *Governours*, in the very *ſame* Breath, wherein he inveighs againſt *Judging*.

Pag. 55.

But the *Reconciler* is *Catcht* again in a ſorry *Fallacy*, and I am almoſt perſwaded, he is not aware of it. If his Argument were put into *Form*, it muſt run thus, *Whoſoever ſaith, That the* Diſſenters *have loſt the Title of* Weak Brethren, *and are under the Sentence of Damna-*

Damnation, he is raſh, Preſumptuous, and Uncharitable.

But does Dr. *Womock* make any ſuch Aſſumption? Then let the *Reconciler* (who takes great freedom in that kind) tell him of his *foolery*; and that he wants *Logick* as well as *Charity*. But Dr. *Womock* knows that here is *Sophiſma Plurium Interrogationum*; which perhaps is more then the *Reconciler* has conſidered. In effect he puts the queſtion thus, Have the *Diſſenters* loſt the Title of *Weak Brethren*, and fallen under the *Sentence of Damnation*? If the Dr. *affirms* it, then he concludes them under the *Sentence of Damnation*, and is raſh and *Uncharitable* in ſo doing: If he *denies* it, then he grants that they are *Weak Brethren*, and are to have all the Indulgence and tenderneſs, that belongs to Perſons under thoſe Circumſtances.

But Dr. *Womock* is able to diſtinguiſh in this Caſe, and to ſeparate ſuch as have loſt the title of *Weak Brethren* from the preſent ſentence of Damnation. For the Dr. *meddles with* no mans Perſon, having ſo well conſidered the *Advice* of that learned *Prelate* (whom the *Reconciler* pretends to admire, while he does Biſhop *Taylor*.

abuſe him in his writings.) *Be not haſty*, ſayes he, *in pronouncing damnation againſt any man or Party in a matter of Diſputation. It is enough that you reprove an errour; but what ſhall be the ſentence againſt it at the day of Judgment, thou knoweſt not, and therefore pray for the erring Perſon and reprove him, but leave the ſentence to his Judge.*

Adv. 52.

But touching thoſe *Weak ones* among the *Romans*, I ſhall acquaint the Reader with *Peter Martyrs* Opinion of them. "The queſtion is, Whether the "Weakneſs of their Faith were an im-"pediment to their Juſtification? He "thinks not; becauſe it is not the "ſtrength or Excellency of our Faith, "by which we are juſtified, but the "*Merit* and *Dignity* of the *Object*; and "although Faith be weak, yet 'tis Faith "ſtill if it be true. But it might be "ſaid, that they did not believe all "things which were to be believed: "For they did not believe the *Ceremo-*"*nial Law* of *Moſes* to be abrogated: "And that Faith, which does not be-"lieve all the Articles of Faith, is no "true faith. *Fateor equidem*, ſaith *Peter* "*Martyr*, I do confeſs it, *Si id accidat* "*vitio Credentis*, if the fault be in the "Belie-

Ad Rom. 14. *in Principio.*

"Believer; if he will not admit of thoſe "Truths which he hears out of Holy "Writ, but contemns them; and makes "himſelf the Judge and Arbitrator, "how much of Scripture he ought to "believe; and attributes more to him-"ſelf, then he does to the Word of "God: *Non eſt iſta Fides vera*; *that is* "*not true Faith*; nor is the Holy Spi-"rit wont to inſpire any ſuch Sence or "Judgment. But if there be ſomething "which a man does not believe, be-"cauſe it has not been clearly propoun-"ded to him, and he carries a mind "ſufficiently prepared to receive the "Truth, when it is made known to him; "in this caſe the Truth of his Faith "may be a means to juſtify, while the "Weakneſs of it doth excuſe him.

I wiſh the *Diſſenters* may conſider this Judgment of *Peter Martyr*, that they may not make matters of *Decency* and *Order*, (under the Goſpel) to be Sin, as if we were ſtill under that *Moſaical* yoak of Bondage, the *Law*, and not under *Grace*.

But to follow the *Reconciler*, who juſtifies his *Denial* of the Concluſion by ſeveral Arguments.

1. He ſays, what Dr. *Womock* does alledge Pag. 105.

alledge is a *Plea* that will ſerve all *Parties*, *Papiſts*, *Diſſenters*, *Arminians*, *Calviniſts*, and almoſt all *Diſputers*. Now what the true ground of the *Diſpute* is I cannot well imagine; I have reaſon to think he is offended with the *Major* Propoſition, which contains the *Character* of ſuch as ought not to claime the Right or Title of *Weak Brethren*; but that is ſo expreſly the words of Holy Scripture, that he cannot in modeſty avow his diſlike thereof; and therefore he makes an *Aſſumption* (*or Minor* Propoſition) in Dr. *Womocks* name, and then blames him for it. That Dr. *Womock* did not aſſume upon the *Diſſenters*, the *Reader* will be convinced, if he pleaſe to conſult the place in the *Verdict*.

v. Pag. 100. 101, 102.

However let us weigh the ſtrength of his diſcourſe which we have in this *Syllogiſme*: All Arguments that may be uſed by other Parties, as *Papiſts*, &c. they are ill Arguments: But Dr. *Womocks* Argument may be uſed by other Parties, *Papiſts*, &c. Therefore 'tis an ill Argument.

Here I deny his *Major* Propoſition: All Arguments uſed by other *Parties*, and particularly by the *Papiſts*, are not ill

ill Arguments; for their Arguments to prove the *Divinity* of Chriſt are good Arguments, and many of them the very ſame that are uſed by *Proteſtants*. And that of *Bellarmine* is celebrated for a great Truth among all the Learned, even by *Ameſius* himſelf: *Propter incertitudinem propriæ juſtitiæ, & periculum inanis gloriæ, tutiſſimum eſt fiduciam totam in ſola Dei miſericordiâ & benignitate reponere:* that is, In regard of the Uncertainty of our own Righteouſneſs, and the danger of Vain-glory, it is the ſafeſt way to put our whole Truſt and Confidence, in the ſole Mercy and Favour of God. This is a great Goſpel-Truth, and yet it fell from the Pen of *Bellarmine*: And therefore he is out of the ſtory, when he concludes *all* Arguments to be ill, becauſe they are uſed by *Papiſts* or other *Parties*.

That his Argument may conclude effectually againſt Dr. *Womock* it muſt be framed thus: Thoſe Arguments which will as well, and with *equal Truth and Light of evidence*, maintain the *Points* of *Popery*, &c. *as they do the Doctrine of the* Church *of England*, *Thoſe muſt needs be ill Arguments*: *But ſuch are the Arguments produced by* Dr. Womock.

Here

Here I utterly deny the *Minor*: The Argumens there uſed by Dr. *Womock*, have not an *equal Truth* or *Light of Evidence* to prove the *Points* of *Popery*, as they have to prove the Doctrine of the Church of *England*; For let me ask the *Reconciler* theſe few Queſtions: Have the Popiſh Party as good Reaſon for their Averſion to our *Communion*, as we have for our Averſion to theirs? Have they as great Objections againſt us, as we have againſt them? Has the *Pope* any lawful *Juriſdiction* over us? By what *Scripture* or *Council* was it ſettled? Did we break off from their *Communion?* Or rather, Did not they *leave* and *interdict* Ours? Who is now the Friend to *Jeſuites?*

I would have the *Reconciler* to conſider, That although the ſame *Sentence* for Words and Syllables, may paſs againſt an *Innocent* as well as againſt a *Malefactor*, yet I hope he will not ſay, it is done with *equal* Truth and Juſtice. But he is ſo ingenuous at laſt, as to confeſs the truth in theſe words:

Pr. *Recon.* p. 107. *It will be hard to ſhew, why either Party may not almoſt with equal plauſibility make this pretence.* Whence we muſt conclude, that this his Argument (like the reſt of his Book) is but *almoſt* to the purpoſe. 2. He

2. He Anſwers, *Secondly* (but to what Propoſition of Dr. *Womock*'s, I cannot Divine; but thus he ſaith,) *If any of theſe things be offer'd, as I hope they are, onely to prove that there be men of this malicious, proud, ſtubborn temper among the body of Diſſenters, we have cauſe to fear the thing is too true.*

This *Fear* of the *Reconciler* yields the Argument; for it runs thus; All that are under ſuch and ſuch *qualifications* have loſt the title of *Weak* Brethren; But Some of the *Diſſenters* are under ſuch and ſuch *qualifications:* Therefore Some of the *Diſſenters* have *loſt* the title of *Weak Brethren*; which is all that Dr. *Womock* is concerned to prove, and more than he did poſitively affirm in his *Verdict*.

But then the *Reconciler* ſaith, That the Arguments will hold good, for a *Diſpenſation* towards all thoſe, of whom we cannot *Charitably* pronounce this *Sentence*. I ſay this does not follow, according to the Common *Rules* of *Government*. Tho every Part be not alike *Culpable*, yet every part muſt follow the common condition of the Whole; and if men will follow ſuch *Leaders*, tho they be not led with the ſame *Pride*,

Malice

Malice or *Deſign*, as their Leaders are led by; yet making themſelves of the *Party*, and acting therein accordingly, they are involved in the *ſame* guilt, and *liable* to the ſame Condemnation. I know (as *Bullinger* ſaith) There is a great difference betwixt one that *errs* not out of *malice*, and one that to his *errour* joyns *malice*, and a ſtudy to do miſchief: But if he is to be puniſhed (as no doubt he deſerves it) *Cum errandi pervicacia ultro in Religionis Legumque everſionem manifeſte tendit*, when the ſtiff-neckedneſs and obſtinacy of his erring manifeſtly tends to the Overthrow of *Religion* and the *Laws* eſtabliſhed; How can that man in *Reaſon* be diſpenſed with, who joyns and abetts him in it? 'Tis a Rule in Law, *Ubi Lex non diſtinguit, nec nobis regulariter diſtinguere Licet*: Where the Law makes no diſtinction, there we cannot regularly diſtinguiſh; what ever *ſimplicity* they may pretend, we cannot in prudence give them a *diſpenſation* to contrive our ruine; which we have reaſon to ſuſpect, as long as they adhere to the *Communion* of thoſe who deſign it.

In Epiſt. *ad Tit.* 3. 10.

* *Idem enim omnes credimur operati, in quo deprehendimur eadem omnes Cenſuræ & Diſciplinæ conſenſione Sociati.* Cler. Roman. Cypriano Inter Epiſtol. 31.

Such as ſet up to make a *Party* againſt the *Government*, they have ſtrange

Arts

Arts of Insinuation to work upon the *flexible* temper of the *People*, and some follow their pernicious wayes out of simplicity, some out of a love of *Novelty*, and others out of an *admiration* or *fondness* for their *Persons*: Does God give a *Dispensation* in this case, when he comes to visit for such things? The Prophet tells us otherwise; *For the Leaders of this People cause them to err, and they that are led of them are destroyed.* Isa. 9. 16. 'Tis worth our observing; That the *Original* hath it, *They that call them Blessed*, which notes the Flattery of such false *Teachers*: They *bless* them in their *Sedition* and errours; and they that are called *Blessed* of them, are *swallowed* up; tho their *simplicity* is *imposed* upon, that is no *Dispensation*, no *Plea* at all, to *secure* them against destruction.

Agreeably St. *August.* upon Christs words *If the Blind, lead the Blind*, saith thus: *Væ cæcis ducentibus, Væ cæcis Sequentibus.*

I cannot perswade my self, that *Corah* and all the Company that adhered to him, were equally *Proud*, *Stubborn* and *Malicious*, yet I find no *Dispensation* in the Case: They were all involved in the same Guilt, and fell under the same Condemnation, *Their wives and their Sons, and their little Children.* Numb. 16. 27.

I alledge this the rather, because as *Bullinger* "hath observed, by this hor- "rible In Ep. *Jud.* 11. v.

"rible example of *Corah*, St. *Jude* does "demonſtrate to all the World, what "they are to expect, who being *ſeduced* by the Spirit of *Pride* and *Arrogancy*, are not content with their own "Station in the Church, but raiſe up "*Tumults* and *Factions* againſt the *Miniſters* of Truth.

"To this *Corah* he compares the *Seducers* not of his own time onely, but "of all ages, *Qui ſibi Functionem docendi "vendicant repulſis Doctoribus veritatis*, "who caſting out the Miniſters of Truth, "do challenge the Function of Teaching "to themſelves.

Wo unto them, for they have gone in the way of Cain, and ran greedily after the errour of Balaam, *for reward, and periſhed in the gainſaying of* Corah.

Ep. Jud. v. 11. Dr. *Dicſon* has the like upon the place.

"*Calvin* wonders that he ſhould inveigh "ſo ſharply againſt theſe falſe Teachers, when he had told us but a few "lines before, that the Archangel was "ſo modeſt he would not reproach the "Devil: But this ſhews (ſaith he) that "their Rage and Fury is *intolerable*, who "diſturb the *Well compoſed State* of the "*Church*.

To paint ſuch *ſeducing Teachers* to the life, the Apoſtle makes uſe of *three* notable

table examples; and then he illuſtrates their *Character* by ſeveral *ſimilitudes*. He begins with **Cain**, who was the firſt that made a *Divorce* from the Church of God: In him we may obſerve *Envy*, *Malice* and *Hypocriſy*: The ſecond is **Balaam**, who turn'd his *Prophetical* Office into a *Trade*, and made himſelf a wretched *Hireling*, for his Divination: and in him we have *Covetouſneſs*, and the *liberty of Propheſying* ſet up for *filthy Lucre*. Bullinger. The third is **Corah**: In whom we have an example of *Ambition and Arrogance*, of *Diſobedience and Sedition*; He blaſphemed the *Magiſtracy*, and attempted to *Level* all degrees among the Miniſters of God: and he Hemming. uſed a very *ſpecious* and *plauſible* Argument to this effect: *All the Congregation are Holy*; and 'twas an unworthy thing that ſo holy a People ſhould be ſubject to any *Head* on Earth. *But the earth opened her mouth, and ſwallowed them up, and they became a ſign*: Numb. 26. 10. A dreadful example of the Divine vengeance againſt *Seditious Schiſmaticks*, to deterr others from the like ſin; who are ſaid to have periſhed in *effigie* in the gainſaying of *Corah*, as in their *repreſentative*. *Quem ipſi imitantur contradictione & ſeditioſa ordinis ac ſtatus eccleſiæ, perturbatione.* Gomar. apud Synopſ.

We ſhould have theſe Examples alwayes before our eyes (ſaith *Hemmingius*) to admoniſh us of that *Rule* of *Juſtice*, by which God ever meaſures out his Judgment againſt the like *Tranſgreſſors*. Let no man therefore think himſelf ſecure by his *ſimplicity*, or good *intention*, or honeſt *meaning* as he may pretend; there is ſo dangerous a *Contagion* in the *Communion* of ſuch Perſons, that there is no way to eſcape, but to deſert it. To this purpoſe *The Lord ſpake unto Moſes*; and *Moſes* gives the *Caution* to the *Congregation*. *Numb.* 16. 26. *Depart I pray you from the tents of theſe Wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins.* 'Tis *Crotius* his note upon the place. *Bonorum ſubditorum eſt Segregare ſe a Seditioſis*: 'Tis the part of good Subjects to ſeperate themſelves from the ſeditious; if they mind and value their Duty to their Prince and their own ſafety.

This is a point of ſo great Concernment, and yet ſo little conſidered, that I ſhall add further what *Bullinger* (no *Jeſuite* I'le aſſure you) obſerves upon the ſame Epiſtle: *'Tis not enough* (ſaith he) *with grief of heart to avoid thoſe deſperate* Diſturbers *of the Churches Peace, unleſs*

In Epiſt. Jud. verſ 23.

unleſs we watch alſo with all carefulneſs, to gain thoſe to the Communion of Chriſt's Flock, *whom we find* Curable; *and eſpecially we are to preſs them with the Fear and Threatnings of Gods Judgment; that if poſſible we may pluck them out of the Danger, as out of ſome* Sodomitical *Conflagration.*

But becauſe ſuch as are yet ſound, and out of danger, many times thro *Humane Frailty*, do periſh together with ſuch as they did intend to ſuccour; that is, becauſe the *better* are ſometimes perverted by the *worſe*; Therefore St. *Jude* adds; *Hating even the Garment ſpotted by the Fleſh*; As if he had ſaid, *I would not have you make your ſelves too familiar with them; hating not their Perſons, but the Works of the Fleſh which are manifeſt in their outward Converſation, their Pride and their Diſobedience, their Schiſm and Sedition.*

The next thing I obſerve in this *Reconciler*, is, That he is ſo unhappy a *Reprover*, that when ever he undertakes to rebuke a *fault* in others, he is ſure to fall deeper into it himſelf. To the Inſtance of *raſh Judgment*, we may add, his ſevere, tho *Groundleſs*, charge of *Uncharitableneſs.*

He ſuppoſes Dr. *Womock* to have this opinion of the *Diſſenters*, That *they are all*, without exception, *Proud, Froward, Stubborn and Malicious*; *that they all ſin out of pure Willfulneſs, and Obſtinacy, or prepenſed Malice and Deſign.* Having laid down this Suppoſition (which is notoriouſly falſe, and betrayes the *Reconcilers* Raſhneſs in his own Cenſures) He ſets up a man of *Clouts* for his Proweſs to encounter (which he does in this manner) *Now altho ſuch a charge might ſuit well with the* Caſuiſtical Divinity of Soto, De La Cerda Ambiana, *and ſuch* Jeſuites *as here the Doctor cites*; *yet it is an amazing thing, that Dr.* Womock *ſhould ſay any thing, which gives the leaſt occaſion to ſuſpect him ſo uncharitable.*

Pag. 108.

Why ſhould this *Reconciler* ſuggeſt a thing ſo utterly Falſe? Without doubt his Deſign was to bring an *Odium* upon Dr. *Womock*, as if he Converſt with none but *Jeſuites* in his Study; and then, be the Diſcourſe never ſo rational, if they can find a *Jeſuite* at the end of it, 'tis Anſwered preſently with a *Mentiris Bellarmine:* and the unthinking *Mobile* will look no more after it. But as good Providence would have it, there

is

is not One *Jesuite* of the Three he mentions; and for the rest (which he perversly or maliciously insinuates) they are only *Ferus Perkins*, and St. *Paul*, such are the *Jesuits* as the Doctor there Cites; and 'tis a common thing with them, to make all *Jesuits* that are not of their Opinion: But this is not the first Falshood the *Reconciler* has suggested for his own advantage. See the *Verdict*, *pag.* the 100, 101, 102.

What he alledgeth out of Dr. *Stillingfleet*, Dr. *Williams*, and Mr. *Chillingworth*, concerns not Dr. *Womock* in the least. But we must consider, That the Difference amongst Us is not in a matter of *Philosophy* or *Theological* Speculations, wherein the *Errour* is of no great consequence, having no *influence* upon our *practice*: But besides the *Deformity* in the *Omission* (which directly follows it) the weightyer matters of the Law lye at Stake: *Authority* is struck at, *Government* is undermined and shaken, *Superiours* are despised, *Subjection* disputed, *Obedience* denyed, and every man under pretence of *Weakness* and a *tender Conscience*, learns to claim a *Liberty* to do whatsoever is right in his *own eyes*. *Pag.* 109 &c.

But the *Reconciler*, calls upon Dr. *Womock* afresh; (and 'tis pitty a man

of ſo much *Civility* ſhould be neglected
Pag. 111. tho he ſpeaks but by the by in a *Paren-theſis*:) *What the Scripture hath determined touching the Wearing of a* Surplice, *the Croſs in* Baptiſm, *or Kneeling at the receiving of the* Sacrament, *I deſire the Doctor to inform me.* I might very fitly return him the blind mans Anſwer to the *Phariſees*, and ſay,
Joh. 9. 27. *I have told you allready, and ye did not hear, wherefore would ye hear it again? will ye alſo be his Diſciples?* But what if our Lord has left it to be determined by
1 Cor. 14. 40. our *Governours?* What is that to the
1 Tit. 1. 5. *Reconciler*, who is obliged (if he be Chriſt's Diſciple) to follow the *Precepts* of our Maſter, and the *Orders* of his
Mat. 18. 17. Church?

1. Theſe things (which he ſo often carps at) are not only found to be expedient by the moſt Pious, Learned and Judicious, but ſo near allyed to Holy Scripture, that they may very well claim *Kindred* of ſome Practices and Inſtitutions therein mentioned. St. *John* ſaw the Elders attend in *Surplices* before the Throne of God; and tho he
Rev. 4. 4. was the Divine, and a Holy *Evangeliſt*, yet he was not offended at that ſight.

2*ly*. It

2*ly*. It ſeems the *Offence* of the Croſs is not yet ceaſed. Men are either ſo much *Jews* to make it their *ſtumbling-block*, or ſuch Heathen *Grecks* as to *ridicule* it, for a Piece of *foolery*. And tho the old *Prophecy* told Us (as *Juſtin Martyr* and *Tertullian* have it) *Dominus regnavit a Ligno*, *the Lord reigneth from the Tree*, and calls upon Us to tell it unto the World for *Goſpel*, and *glad tidings*; yet as the *Jews*, out of Malice, turn'd the *Wood* of the *Croſs* out of the *Text*, ſo they would have Us turn the *ſign* of it out of our *Baptiſm*, as well as all other Adminiſtrations; leaſt we ſhould make our *Weak Brother*, be he *Jew* or *Gentile*, to offend. *Pſal.* 96 10.

For Kneeling and bowing, whatever mean Conceit the *Reconciler* has of it: The *Divel* was not ſo much an Aſs, as to offer *all the Glory* of the World for a trifle. He knew it to be God's due, and a part of his *External* Worſhip; and ſo he valued it, and was deſirous to purchaſe it upon that account. And I am of Opinion, it cannot be totally taken away from God's Service without *Sacriledge*. And if we can take the Confidence to aboliſh *this*, let us never blame the Church of *Rome*, for taking *Mat.* 4. 1.

away the *Cup* from the *Laity* in the *Lord's Supper*; for the *Sacrament* in 'its integrity, is but a part of *External Worſhip*, and the *Cup* but a part of that part. And the taking away of *Kneeling* (utterly out of God's Worſhip) ſeems to be a greater Offence, than taking away the *Cup*; becauſe that is a Part of the *Law of Nature*; whereas the *Sacrament* is but of *poſitive* Inſtitution, and conſequently not ſo ſtrictly binding. And being an undoubted part of God's *External Worſhip*, and a piece of *Natural Religion*; we certainly do well to uſe it at the *Sacrament*, as an Acknowledgement of Chriſt's *Divinity*, which now a-dayes is ſo profeſſedly impugned by the *Socinians*: And We ſhall allow our *Governours* very little to do about matters of *Religion*, if they may neither *Ordain a Ceremony*, nor ſo much as appoint a *ſpecial time* for the performance of an undoubted Part of God's *External Worſhip*.

That *ſome* of the *Diſſenters* act out of *Pride*, *Malice*, *Obſtinacy*, the *Reconciler* fears is too true: That *all* of them are of that Temper, Dr. *Womock* is ſo far from affirming, that he thinks 'tis very falſe. He does not pretend to ſet

Pag. 128.

up

up a *Tribunal* in any Man's Heart, to Judge the ſecret Operations of his Mind. But he is very well aſſured, That *good meanings* can never Sanctify wicked Actions; and we need no *Window* in ſome Men's Breaſts, to read their *inward* Diſpoſitions. *Fides & Incredulitas cordium ſunt, fateor, ea nemo hominum judicare poteſt*, ſaith *Bullinger*; Faith and Unbelief, I confeſs, are the Secrets of the Heart, which no Man can judge. *Ex Dictis vero & Factis, iiſque manifeſtis, debent fieri hominum judicia:* We muſt Judge of Men therefore by their Words and Actions, which are manifeſt and apparent. Our Saviours *Rule* cannot fail Us, if we take it aright, and he tells Us more than once, *By their fruits ye ſhall know them.* What Harveſt have we had of theſe *Thorns?* What Figs *have we reapt from theſe* Thiſtles? *Have not their Grapes been Grapes of Gall, and their Cluſters bitter? Has not their Wine been the poiſon of Dragons, and the Crud venome of Aſpes?*

Ad Titum 3. 10.

Mat. 7. 16 *Deut.* 32. 32, 33.

'Tis *Gualters* Obſervation (and I deſire the *Reader* to take Notice, that in this Diſcourſe I make no uſe of *Jeſuits* to offend the *Reconciler*, or his *weak Brethren*, but ſuch *Proteſtants* as are the moſt

Ad Rom. Homil. 87. cap. 15. 5, 6.

moſt likely to favour the Cauſe of the *Diſſenters*, if there were any Reaſon or Colour for it) *Hi ut Eccleſiam turbant, ita dei cultores eſſe non poſſunt, cum Unitatem ſcindant quâ ille imprimis delectatur:* He ſpeaks of the Sowers of *Diſſentions*, and Authors of *Sects* and *Factions*; who, as they diſturb the Peace of the Church, ſo they cannot be the Servants of God, ſeeing they rent that *Unity* which he is chiefly delighted with.

We are told by the Apoſtle, That *Schiſm* it ſelf is a *work* of the Fleſh, and excludes the *Schiſmatick* from the *Kingdom of God.* But when *the tender Conſcience* ſets up for *Reformation*, we cannot eaſily forget the great Train of *Miſchiefs*, which follows it.

Gal. 5. 20.

For, upon this Pretence, Did not that Party make an Inſurrection againſt *Moſes*, and againſt *Aaron*, and conſpire to deſtroy both Church and State? and we know they kept their *Wicked Covenant* in nothing elſe. How malicious and eager were they to Root out the *Royal Family*, and to anoint the *Bramble* to Reign over them? Did not they affront the late KING of ever *bleſſed Memory*, by Clamours, and Seditious *Tumults*? Did they not Perſecute him by

Votes,

Votes and Propoſitions againſt all the Rules of Honour and Conſcience? Did they not Blaſpheme his Perſon, ſlander and defame his Actions? Did they not *uſurp* his *Power*, and *ſeize* upon his *Militia*, the only guard of it? Did they not make themſelves *Maſters* of his *Revenue*, his Ships, his Forts, his Caſtles? Did they not purſue and fight him? Drive him from houſe and home, and at laſt *Arraign* and *Murder* him?

If we can paſs theſe Crimes upon the Accompt of *Humane frailty*; let us no longer blame the *Church* of *Rome* for her *Doctrine of Venial Sins*. He that can impute them (as the *Reconciler* is ſuppoſed to do) to the *Prejudices* of *Education*, Miſ-conception, or Miſ-interpretation of the ſence of Scripture, to the Want of better *Information*, or to unreaſonable *Fears* and *Scrupuloſities*, and excuſe thoſe execrable practices upon that ſcore; may eaſily be tempted to make an *Invective* againſt *Moſes* and *Aaron*, and a *Panegyrick* upon *Corah*, and to turn the 30th. of *January* (as too many of the *Party* does) into a *Feſtival* for the honour of our *Unrelenting Regicides*. Pag. 113.

But

But the truth is, All thoſe gay Pretences, *viz.* the *Prejudices* of *Education*, the Want of better *Information* (which cannot reaſonably be alledged among us) *Miſconception*, and the like, we know are *inconſiſtent* with the ſtate of Grace in *Jewes* and *Turks*, and why not in *Sectaries*, in whom (after the contempt of ſufficient inſtruction) they do certainly degenerate into *Pride*, *Malice*, and *Stubbornneſs*; and, if they be not *finally Corrected* and ſubdued by *Repentance*, they are damning.

But were their *Clergy* wanting in point of *Education*? Were they ignorant of the ſence of Scripture? They would take it in great diſdain to be thought ſo. And yet were not they the moſt *Vociferous* Trumpeters of our late *Rebellion*? Did not they ſtudy, invent and publiſh, the moſt deſperate *Principles* of *Sedition*? Who made the *People* the higheſt ſeat of *Soveraignty*; and placed a *Coordinate* Power with that of the King in the *Houſe of Commons*? Who intituled them, at leaſt to an *equal* Authority with His Majeſty in *making Laws*, and in the command of the *Militia*? And who animated all the Souldiers they could arm and *Levy*

againſt

againſt the King, and abſolved them from their *Oath of Allegiance*, to *Act* and *Practiſe* thoſe Principles after their Doctrine and Example? Theſe are ſome of the *Reconcilers Weak Brethren.*

And for the Common ſort, were they not *conſenting* to the Deeds of their *Seditious Leaders*? Did they not abett and encourage them by their *Addreſſes* and *Petitions*? Did they not *approve* and *applaud* them in all their *Villanies*? And aſſoon as they had deſtroyed the *Church and Government*, did they not ſwarm into *Sects* and *Factions*, and hiv'd themſelves a-part in ſeveral *Conventicles*, as their *Fancy* led them, without any regard to *Goſpel*, *Rule*, or *Government.*

Tantum Religio potuit ſuadere malorum.
Such horrid miſchiefs never can Commence;
But when Religion's made the grand Pretence.

He that is but of yeſterday, and knows nothing of theſe things, let him read the *Hiſtory* of *Independency. The Myſtery of the two Junctoes. The ſhort view of the late troubles*, with, *Evangelium*

um Armatum ; and the Diſſenters ſayings.

And here I muſt put in my Apoligy in the Words of St. *Auſtin* upon a like Occaſion. *Non præterita Vendicando paſcere Iram noſtram ſtudemus, ſed miſericorditer in futurum conſulendo ſatagimus:* We do not ſtudy to challenge things paſt to feed and gratifie our Anger, but we endeavour out of great compaſſion to conſult the common Benefit for the future.

Epiſt. 202. *ante finem.*

And we have need enough to look forward, God knows; For *Republicans*, *Hobbiſts*, *Atheiſts*, *All Factions conſpire* in the *Plea of tender Conſcience*, and ſhelter themſelves in the combination of *weak Brethren* to undermine the Government; and I am ſorry they have gotten ſuch an *Engineer*, as this *Reconciler*, into their ſervice.

Have we not ſtill amongſt the *Party*, ſuch as will take upon them to make, not only their own Prayers, but their own *Creed*, and their own *Commandments*? And when we ſoberly conſider, how *obſtinate* they are in their *Schiſm* and *Sedition* againſt the beſt of Kings and Churches, we have but too much reaſon to fear, leaſt they ſhould be given up

up (as it hath often hapned in the like caſe of diſobedience) to their own deluſions.

For do they not attempt to ſtrengthen themſelves in their Perverſities, by *Solemn Leagues and Aſſociations*, without and againſt the leave and likeing of their Soveraign? Have they not taken all advantages to ſtuff the *Pillow* of the Crown with Thornes, and to make the *Throne* to totter and become *uneaſy* to his Majeſty? Theſe things, and the *Particulars* of them, are ſo freſh in memory, it would be but loſs of time to repeat them. In ſhort, theſe are a *Race* of men of ſuch ſtrange *Machiavilian* Principles, that when they do moſt *ſolemnly Proteſt* and *Vow* to make *their* Princes *Glorious*; they have a *Jeſuitical Reſervation* in it, Their meaning and projected Method, is to bring them (as they did our late moſt Dear and Sacred *Soveraign*) to the *Block* of *Martyrdom*. 'Tis high time therefore for us *to ſhew our ſelves men*; and as *Rational Creatures, and Loyal Subjects*, not to ſuffer our ſelves to be cheated any longer, with the falſe *Pretence* of *Tender Conſcience*, and the title of *Weak Brethren*. Iſa. 46. 8.

What-

Whatever Men's *Designs* and *Pretences* be, we are sure our Saviour's Rule is Infallible [*by their fruits ye shall know them.*] By this I hope we may judge concerning Men's Opinions, Whether they are like to be taken up, and maintained out of *Pride*, *Malice*, *Perverseness*. But the *Reconciler* does *sincerely* profess, That *He knows not any such as can be certainly applied* to the Case of the *Dissenters*. And therefore

Pag. 114. 3*ly*. "He intreats Dr. *Womock* to "consider the falseness and absurdity of "that Rule of Judging so severely of "his Brethren, which he hath borrow-"ed from our *Roman* Adversaries; for "if this be a true and certain Rule, "which *Soto* has delivered, *That he must* "*be supposed to err through malice, who* "*has been so far admonished, that he can-*"*not justly pretend Ignorance; or who may* "*easily be convinced of his ignorance:* And "we who are Parties, are left to judge "of both these things; What shall we "say to all the *Papists* in this *Nation*, or "all the Learned *Papists* in the World? "To all the Reformed Churches, who "retain *Presbitery*, and all their *Pastors*, "who receive Ordination only from "their Hands? To all those *Calvinists*,

"who

"who hold the Prelapſarian Doctrines, "and abſolute Decrees of Reprobation? "To all the *Lutherans*, who hold the "fooliſh Doctrine of Con-ſubſtantiati- "on? Will Dr. *Womock* ſay; That there "has not been ſaid *Sufficient to convince* "*them of their Errors*; *ſo that they cannot* "*juſtly pretend Ignorance?* May he not "put them all in the ſame Form with "our *Diſſenters*, and judge as Charita- "bly of the *Diſſenter*, as of an erring "*Papiſt*? And if ſo, all theſe *Perſons* muſt "be a pack of *Damned Villains*, that err "out of pure *Malice*, *Pride*, *Affection*, "and *Animoſity*, *Stubborneſs*, and *Fro-* "*wardneſs*; or our *Diſſenters* muſt eſcape "that heavy Doom.

In Anſwer to this third Intreaty, I have many things to offer towards a Satisfaction: But this I learn from the *Reconciler* in general.

That ſuch as err out of *pure Malice*, *Pride*, *Affection*, *Animoſity*, *Stubborneſs*, and *Frowardneſs*, *are* a *Pack* of *Damned Villains*.

This the *Reconciler* makes a *Major* Propoſition: And for a *Minor*, or Aſſumption, he declares thus, *we have cauſe to fear the thing is too true, that among the Body of Diſſenters, there be Men of this* Pag. 107. & 108.

malicious, proud, ſtubborn Temper. The Concluſion then from thence ſhould be this; Therefore *We have cauſe to fear, that amongſt the Body of Diſſenters there is a pack of Damned Villains.*

Whether Dr. *Womock* ever let fall any Expreſſion againſt the *Generality* of the *Diſſenters ſo rudely Cenſorious*, he appeals to every Man that has read the *Verdict*. But the *Reconciler*, to take off the *Odium* of ſuch an Inference from himſelf, has the Confidence to deny the Concluſion. But knowing this (as I ſuppoſe) to be moſt groſly abſurd in the *Schools* of Learning, He affixes an *Univerſal* upon Dr. *Womock*, as if he had affirm'd, That all the *Diſſenters* (*to a Man without exception*) *are Proud, Froward, Stubborn, and Malicious; that they all Sin out of pure Willfulneſs and Obſtinacy, or prepenſed Malice and Deſign.*

Pag. 108.

Thus he plays with Dr. *Womock*'s Reputation, to ſpring his own *Game*. For upon that falſe Principle, he Argues for ſix Leaves together: But Dr. *Womock* challenges it as a piece of Juſtice from him, either to make good his *Univerſal Propoſition* againſt him, or elſe to wear the *Brand* of a *Notorious Slanderer*.

Till the *Reconciler* has acquitted himſelf

ſelf of this, Dr. *Womock* has reaſon enough to neglect his *Harangues*, upon ſuch *falſe* Suppoſitions, as impertinent; but as well to entertain the Reader, as to take occaſion to aſſert the Truth, I ſhall make ſome other Remarks upon what he has here ſuggeſted.

1. Whereas he ſayes, *we, who are Parties, are left to judge*; He is in a great Miſtake: The Governours of the *Church* are in *Chriſt's ſtead*, in the Execution of their *Miniſterial Office*, of *Legiſlation* and *Diſcipline*; In this their *Political Capacity*, they judge not for *Man*, but for the *Lord*; they act as Chriſt's *Stewards*, and not as *Parties* in oppoſition to *Sectaries*: And for that Reaſon they are to be obeyed *for the Lord's ſake*; though in their *Perſonal capacity*, they are ſubject to the *Laws* of the Church, as well as other Men. 2 Chron. 19. 6. 1 Cor. 5. 4. cap. 14. 37. 2 Cor. 2. 10.

2. The *Reconciler* jumbles Things together of ſo diſtant a Nature and Conſideration, that it is very reaſonable to believe, his Deſign was to amuſe, and not to inſtruct and edify his Reader.

3. He ſeems to have a greater Kindneſs for the *Papiſts*, than the *Lutherans*: He can afford them the Title of *Learned Papiſts*: But contemns the *Lutherans* all

along, as *miſerable* and *fooliſh Triflers:* Nay, he has brought in St. *Paul* among the *Jeſuites* formerly, and here we ſhall find him again rankt among the *Roman Adverſaries*; ſo that in time he may poſſibly ſet up for a *Papiſt Reconciler*, and I believe his *common place* Book is furniſhed with *Materials* for ſuch a Work, as well as for this, which he has put out under another Title.

4. In Reference to the ſeveral *Parties* he mentions, Dr. *Womock* would ſay, there has not been ſufficient ſaid to convince them of their Errours; if others had not ſaid more to the purpoſe, to confute them, than this *Reconciler.*

5. If *Con-ſubſtantiation* be a fooliſh Doctrine, yet 'tis but a *Metaphyſical Speculation*, and ſo innocent of its own Nature, it never brake the *Peace* in that Communion wherein 'tis entertained.

6. Tho this *Reconciler* would fain get into the *Chair*, and paſs his *Sentence*, we pretend not to judge ſuch as are not within our own *Juriſdiction.* Let them *Stand* or *Fall* to their own reſpective *Maſters*; 'tis enough when we have occaſion to conſider their *Tenents*,

to

to evince their Falſehood, if we can; and to diſcover their dangerous Conſequence, if they have any.

7. Our Diſcourſe relates to ſuch as attempt to *Subvert* that *Order* and *Government*, under which they have *been bred*, and to which they *owe* Subjection. 'Tis true, *Contenders* are ever ſtiff and confident, and many times they are moſt fierce, who have the worſt Title. But we know the *Truth* cannot lie on both ſides, nor can the *Light* of Evidence be *equal* to their Advantage. Yet the *Parties* will not yield, unleſs they be *determin'd* by Authority; which is a clear Demonſtration of the Neceſſity of *Governours*; without whom, now a-dayes eſpecially, inſtead of being a *Law unto himſelf*, every Man wou'd be a *Goſpel to himſelf*, and take what Liberty he liſt. To prevent the Miſchief of ſuch *Licentiouſneſs*, we have theſe Commands upon us: *Obey them that have the Rule over you:* and *he that will not hear the Church, let him be unto thee as a Heathen Man, and as a Publican.* And 'tis *Calvins* own Doctrine, *That Men, who are* Contentious *againſt the Cuſtom and Practice of the Church, in the uſe of* Decent Rites, *are not to be treated*

Judg. 8. 1. cap. 12. 1. 1 Sam. 19. 43.

Heb. 13. 17. Mat. 18. 17.

Ad 1 Cor. 11. 16.

ted with Diſputations (to gratify their itch *of contending) but to be bridled by Authority; otherwiſe there could be no end of Strife; and conſequently no bounds ſet to the Exorbitances of wicked Men:* For where envying and ſtrife is, there is confuſion and every evil work. Jam. 3. ver. 16.

But *Authority* ſhould have ſome *Rule* to proceed by; and, Who ſhall give it? *Dr.* Womock, he ſayes, *has borrowed a* Rule *from our* Roman Adverſaries. Why, Did *Soto* ever write againſt the *Church of England?* He preſented his Book *de Naturâ* and *Gratiâ*, to the Council of *Trent*, whereof he was a Member; and it's like he writes ſomething therein againſt the *Lutherans*; whoſe Doctrines this *Reconciler* contemns as *fooliſh* and *trifling*; and ſo as for as we can ſee, he is as much an *Advocate* for the *Roman Party*, as their Adverſary.

But, What is his Quarrel to the *Rule?* Will no *Rule* ſerve his turn, but ſuch a one as is without Exception? Where ſhall we find it? But let us give *Soto*'s *Rule* fair Play, and let it ſpeak for it ſelf. *He is ſuppoſed to Err through Malice, who has been ſo far admoniſhed, that he cannot juſtly pretend Ignorance; or may eaſily be convinced of it.* Can there be any thing

thing ſaid more *rational?* If he cannot pretend *ignorance*, or may eaſily be convinced of it, and yet will perſiſt in his *errour:* Then his Fault proceeds not from the *weakneſs* of his *Underſtanding*, but from the *Pravity* or corrupt Inclination of his Will, which the *School-Men* call *Malice*. For *Paſſion* and *Surprize* can have no place or pretence here, where things are done with ſo much Deliberation, and continued in againſt a *Known Law*, and a *juſt Authority*, as well as againſt *frequent* and *publick* Admonitions; and when *ſtubborneſs* is added to the *Opinion* and *Practice*, then, of a *matter* of *Choice* and *Knowledge*, it becomes *Hereſy*.

But, Why did the *Reconciler* ſingle out *Soto* to the Combate, when *Perkins* and St. *Paul* were in the ſame *File*, on the *Front*, and on the *Rear* of him, and no leſs concern'd in the Diſpute than he? *Verdict*, 100 & 101.

Such Tranſgreſſions as our *Reconciler* undertakes to Excuſe, or Vindicate, are hardly conſiſtent with Mr. *Perkins* definition of *weak Ones*. *For theſe*, he ſaith, *are ſuch as have turned to God, and carry in their Hearts a Purpoſe in all things to pleaſe God; and if they do amiſs,*

'tis out of *ſimple Ignorance, or bad Cuſtom*; and 'twill laſt no longer than *till they be better inform'd: but if, after a ſufficient Information, they hold and practice bad things*; 'tis then of *willful Ignorance*, and of *Malice*; and in that caſe, He calls them *Obſtinate*.

And for St. *Paul* his *decretory* Sentence is this, *A man that is an Heretick, after the firſt and ſecond admonition, reject: Knowing that he that is ſuch, is ſubverted, and ſinneth being condemned of himſelf.* This is a *General Rule* laid down by *Apoſtolical Authority*, and preſcribed to the *Governours* of the Church, (who are to take their meaſures from the *Epiſtles* to *Timothy* and *Titus*, which were wrote on purpoſe for their Directions, and not from the *Epiſtles* to the *Romans*, where it does not appear that *Church-Governours* are concern'd at all, much leſs *directed* in their Office.)

Tit. 3. 10, 11.

And becauſe that *Rule* of St. *Paul* is of ſo great importance, I ſhall be the more large in giving the ſence of it, according to the expoſition of the moſt *learned Proteſtants*.

By a *Heretick* the Apoſtle meanes, *Sectarium Hominem*, ſaith *Aretius*, *Sectarum Authorem*, the *Author* of *Sects*, or a *Sectary*

Sectary, as *Bullinger*, and *Hyperius*, and others have it. *Calvin* makes no distinction betwixt the *Heretick* and *Schismatick* in this place; for he saith, *Ambitiosos omnes, præfractos, contentiosos, qui Libidine impulsi turbant Ecclesiæ pacem, ac dissidia concitant, hoc nomine comprehendit.* "He comprehends under this *Title* all "*Ambitious*, *Stubborn* and *Contentious* "Men, who upon the *impulse* of their "own lust stir up *Discord*, and *disturb* "the *Peace* of the Church. *In summa quisquis suâ protervia unitatem ecclesiæ abrumpit, is Hæreticus vocatura* Paulo: Whosoever breaks the Peace of the Church by his frowardness, St. *Paul* calls him an *Heretick*. And yet further (to reach such as set up *Conventicles* among us) *Quoties eo usque procedit pervicacia, ut quispiam sibi addictus, vel discessionem faciat a Corpore vel a grege quosdam subtrahat, vel impediat sanæ Doctrinæ cursum: hic strenue obviandum est.* When the Obstinacy proceeds so far, that a man enamour'd of himself, departs from the Body of the Church, or draws others from it, or hinders the Course of sound Doctrine; in this case a strenuous Opposition is to be made against him. *In summa*, In short, sayes *Calvin*, *Hæresis vel secta*,

secta, & ecclesiæ unitas, res sunt inter se oppositæ: Heresie or *Schism*, and the *Unity* of the Church, are things *opposite*; and this *Unity* being so *precious* in the sight of God, it ought also to be in the highest esteem with us, and those *Sects* and *Heresies* ought to be no less detested. Thus *Calvin*

"He that contemns all Admonitions, "saith *Hyperius*, He that is distempered "in his mind, *& incurabili laborat con-* "*tagio*, and when he is sick of an in- "curable Contagion, refuses and de- "rides the *Remedy* that is charitably of- "fer'd to him; This is the *Party* af- "fected.

"And how is he to be treated? Must "the *Bishop* flatter him? Or is the "*Bishop* alone obliged to avoid him? *Hyperius.* "No, saith *Hyperius*, the *Bishop* is to ad- "monish others to beware of him as a "pernicious *Wolf*.

"But what is the *Civil Magistrate* "concerned herein? Why, sayes *Aretius*, "the Charge is here given to *Titus*, who *Aretius.* "wanted a faithful *Magistrate*, to as- "sist him. But doubtless St. *Paul* would "have wrote otherwise to the *Magi-* "*strate*, or to *Titus*, if he had had such "a faithful *Magistrate* to take care

"of

"of Gods Church. He ſpeakes here of "the *Biſhops* Office, how far he may; "how far in Duty he ought to pro- "ceed.

We now underſtand, ſaith Mr. *Calvin* whom the Apoſtle means by a *Heretick*; but we are not to determine, who is ſuch a *Heretick*, or to reject him till we have firſt indeavoured to reduce him to a ſound Judgment. "He muſt have "a *firſt* and *ſecond* Admonition, not from "*Private* Perſons, but from the *Publick* "Authority and Miniſtry of the Church; "for the Words of the Apoſtle do im- "port thus much, *Graviter quaſi cenſoria "correctione reprimendos eſſe.* That ſuch Perſons are ſharply to be reſtrained by the Rod of Diſcipline; for he is condemned of *himſelf*, becauſe being ſo carefully inſtructed and ſo frequently admoniſhed, He has no body to impute his condemnation to, but to himſelf and his own Malice. *Hyperius.*

"But may we proceed no further "againſt ſuch *Sectaries* and *Diſturbers* "of the Churches Peace and Settlement? "They that think ſo, do not argue to "the purpoſe, ſaith Mr. *Calvin*; For "the *Biſhop* and the *Magiſtrate* have "their ſeveral parts aſſigned them in "this

"this Work. And St. *Paul* writing to "*Titus*, does not discourse of the *Ma-*"*gistrates* Duty, but what is incumbent "upon the *Bishop*.

What the Judgment of the most Learned and Pious *Protestants* was a *Hundred* years agoe, I shall give you the account from *Bullinger*, to whom *Hyperius* also refers his Reader. That *Bullinger* was a man of so great Esteem, that his *Decades* were translated into *English*, and thought fit to be read in the Publick *Congregations*, where they wanted able Preachers; and this Doctrine of his passed for Currant, till the *Socinian Heresy* (which does so much impreach the *Satisfaction*, *Merits* and *Divinity* of our Saviour) prevail'd so much among us: And this has hapned; because the *Canons* of 1640. were not duely enforced to prevent the *growth* of it. But to return to the business in hand.

Ad Titum. 3. 10, 11.

I shall give the sence of *Bullinger* in a clear Translation of his own Commentary upon the Text which begins thus.

Hen. Bullinger Commentar. in omnes Pauli Epistolas

"*Quærat aliquis quid agam cum eo*, &c.

"Some perhaps may ask, what I "would

"would do with Him that obeyes not "the Truth, but continues to be con- "tentious, and to ſtir up Faction? The "*Apoſtle* anſwers, after the firſt and "ſecond *Admonition*, if he will not o- "bey your advice, take heed, and ſe- "parate your ſelf from ſuch an hope- "leſs *Deplorato*. Tiguri. 1582. Hic Ad Titum. 3. 10, 11.

"But adding the Reaſon, why he "commands Us to abbor the Commu- "nion and Fellowſhip of ſuch an *He-* "*retick*, He ſayes, He that is ſuch a "one as will not admit of good Advice, "is rather exaſperated by continual Ad- "monitions, and can never be brought "to embrace the Truth: For a ſimple "Errour is quickly healed, but Stub- "borneſs is uncurable. But ſuch a Man "is ſubverted by Prejudice, and there- "fore ſwerves from the true Faith, and "being intangled in Perplexity, he re- "mains in invincible Ignorance.

"Hereupon *Theophylact*, explaining "theſe words, ſayes, The *Apoſtle* un- "derſtands by an *Heretick*, an incor- "rigible Fellow, and one that is on e- "very ſide ſo entangled with Difficul- "ties, that He knows not which way "to free himſelf. Therefore, ſuch a "One will never be perſwaded to em-

"brace

"brace the Truth, but rather attempt "to draw his Charitable Adviſer into "his own Opinion. Wherefore here "is a great deal of Danger, but little "Hope.

"For when *Hereticks* are ſo wicked, "and hardned in thoſe Things which "are manifeſtly Falſe; there's none, or "very ſmall Hopes of their recovering; "nay, on the contrary, it oftentimes "happens, That they impoſe upon him, "who adviſes them, if weak, though "otherwiſe a good honeſt Man: There- "fore, He adviſedly commands, that "they ſhould be avoided.

"But ſome perhaps will Object, That "it is a ſad thing, if we ſhould thus "neglect the Sheep that is gone aſtray, "our Lord did not ſo; it's to be feared, "his Deſtruction will be required at "our Hands: The *Apoſtle* anſwers, If "ſuch a Man Periſh, he periſheth not "by your Fault, but by his own; for, "Why did he not obey his Teacher?

"Moreover, they that gather from "hence, That it is againſt the Scriptures "for the Civil Magiſtrate to reſtrain "*Hereticks*; that is to ſay, not only ſuch "as are perverted from the Faith, but "ſuch as Study to pervert others: They

"do

"do not consider, That the *Apostle* here "doth not Dispute about the Offices of "a Lawful Magistrate, but what the "*Bishop* should do. For in these, and "other of the *Apostle*'s Prescriptions, "the Occasion is to be consider'd. But "they'l say, The *Apostle*'s Command is, "Not Compel, or Kill, but avoid an "*Heretick:* It's very true: For no Man is "rashly to be Condemned or Rejected, "but rather to be Endeared and In-"structed. This is the peculiar Work "of *Bishops*. But if after such an ami-"cable and endearing Treatment and "Admonition, he refuseth to Repent, "and endeavours still to draw whole "Multitudes into the same Sedition and "Ruine with himself; Here again it is "the *Bishops* concern, not only to Op-"pose that setitious Doctrine and Prac-"tice, but also to lay down his Life for "the Sheep, against the assaults and in-"cursions of such Wolves; to defend "and preserve his Flock with the Sword "of Truth, and manfully to Repel and "Subdue them.

"If the *Apostle* had written an Epi-"stle to *Cornelius*, or *Sergius*, and had "inform'd them of their Duties, with-"out doubt, He would have injoyn'd "them

"them to defend the Congregation of
"the Faithful, and to reſtrain thoſe in-
"croaching Wolves. For we ſee St.
"*Paul* himſelf ſmote the falſe-Prophet
"*Barjeſus* with Blindneſs, becauſe he
"endeavour'd obſtinately to maintain a
"Falſhood, and to reject the Truth.
"And if an *Heretick* is only to be avoi-
"ded, and not alſo to be puniſhed;
"Why did the *Apoſtle* ſmite *Elymas* with
"Blindneſs? Why did our Lord Com-
"mand to take the falſe-Prophet from
"among the Living? But you will ſay
"He Commanded theſe things under
"the Law? True; But *Magiſtracy* was
"not Abrogated with the Law; for now
"as well as then 'tis the Gift of God.
2 Tim. 1. 9, 10. "Beſides, the Liberty of the Law be-
"longs only to them that walk after the
"Law. Wherefore ſeeing we are obli-
"ged to receive the Law in all things
"which are not Repugnant to the
"Goſpel, or to ſound Doctrine, no Man
"whatſoever under any pretence of the
"Goſpel, ſhall ever obtain of us to ſuf-
"fer falſe-Doctrine, to encreaſe in the
"Church of God without reſtraint.

"Theſe are very true and plauſible
"Sayings (to wit) That Faith is the
"Gift of God: That Faith is not wrought

"in

"in any Man by the Power of the "Sword; but these signify nothing to "the present purpose. For we do not "speak concerning Internal Faith as the "Gift of God; but concerning the Doc-"trine of Faith, as the Profession of "our Religion, which we desire to pro-"mote, not so much by restraining their "Incredulity, nor their Opinions as "false, but as they become infectious. "I confess, Faith and Unbelief are of "the Heart, no Man can judge of "them; but by Men's Words and overt "Actions, we may judge of them.

"St. *Augustin* was sometime of that "Opinion, That *Hereticks* were to be "dealt with, only by the Word of God; "but he afterwards confessed, That "many Reasons and Examples had pre-"vailed with him, to be of another "Perswasion. But, What need so ma-"ny Words? The Church, and Chri-"stian Truth, must necessarily be as-"serted and defended from Errours; "Blasphemies are to be punished; and "we must take care of the Sound Mem-"bers of the Church, that they be not "infected by the Rotten. But the Man-"ner of performing this, Godly Zeal, "the judgment of Faith, and Christian

August. advin-cent Epist. *Ordine* 48.

"Charity muſt preſcribe; that herein "we do nothing, either too much, or "too little.

"'Tis the *Biſhop's* Duty to warn, to "reſtrain, and to uſe all Opportunity "and Importunity to gain him that is out "of the Way: But if in contempt of "the Truth, he ſhall ſtill go on in the "Errour of his Wayes; and alſo ſtrive "to draw others with him into the "ſame Errour; then his Stubbornneſs "and Errour is to be refuted by the "Word of Truth, in the Face of the "Church; and care to be taken, leſt "any one ſhould give credit to the Im-"poſtor.

"Beſides, the *Magiſtrate* alſo is to "be put in mind (if he be remiſs, and "the Wolf proceeds more and more "to infeſt the People of God) to have "a greater care of God's Flock, that "the Wolves may not ſet upon them. "For ſuch Miſchiefs are to be removed "from the People of God, who, as "much as is poſſible, are to be Pre-"ſerved.

"*Laſtly*, The Puniſhment is to be "inflicted upon Offenders, not for their "Ruin, but Salvation, (to wit) that "they may repent.

"Nor

"Nor are we presently to proceed "to a Capital Punishment against those "that are in Errour, or infected with "*Heretical* Pravity, but when their "Blasphemies are so Execrable, that "they cannot be born with, without "reproach to God; Or when the obsti-"nacy of Erring, does manifestly tend "to the Subversion of Religion, and "the Laws Established, and they are "openly and truly convicted hereof. "For there is a great Difference be-"tween him that doth not Err out of "Malice, and him who Errs willfully, "and out of a design to do Mischief.

"Nor are all Offences to be *Capital-*"*ly* Punished; for sometimes the Pu-"nishment is *Corporal*, sometime *Pecu-*"*niary*, as the Quality of the Offence, "and the Equity of the Law shall re-"quire.

This Learned *Protestant* was of Opinion, That in certain Cases, the *Magistrate* should Assist the *Bishop* to suppress *Sectaries*. And such a one he accounts him that is a *Broacher* of Execrable *Blasphemies*, to the high Dishonour of Almighty God, and whose stubborn and seditious Practices, do manifestly tend to the *Subversion of Religion*,

and Piety, good Order, and the Lawes Eſtabliſh't; and yet even in this Caſe, he does not approve of ſuch a Procedure, as ſavours of *Wrath*, and *Bitterneſs*. *Pius enim Magiſtratus inquit*, &c.

"A Pious Magiſtrate, ſayes he, would "rather argue thus: What can't the "Truth prevail with you? Can't the "the Authority of the Scriptures, Can't "the undoubted Faith and Religion of "all Ages, Can't the Care and Dili-"gence of all Pious Men, Can't an Ho-"ly Oath, and taken in a good Mat-"ter move you? Can't the Fear of God, "Can't the Charity you owe to your "Neighbour, Can't the publick Peace "and Tranquility perſwade you? Can't "you Periſh alone, but you muſt draw "others with you into Perdition? *Mo-"rere igitur, tuâ culpâ, tuoq, vitio, ſi ſa-"lutem quam vivus excludis, invenius "Moriens*; You muſt Dye therefore by "your own Willfulneſs, and Stubborn-"neſs, if you think you can find that "Salvation when you are Dead, which "you now refuſe while you are a-"live.

"And this Learned *Proteſtant* tells "us, He Diſputed the more copiouſly "in this Point, againſt ſuch as thought "they

"they did the Church great Service, "if they left it free for every Man, to "revive the *Hereſy* of the *Donatiſts*, *Ar-* "*rians*, *Pelagians*, *Novatians*, and o- "thers; *Diſputare libere, Factioneſque nec-* "*tere*; To Diſpute freely about theſe "things, and to make Factions.

To *Bullinger*, I ſhall add the Judgment of a later *Proteſtant* Profeſſor, *Johannes Crocius*: He moves the Queſtion, *Whether it be Lawful for the Chriſtian Magiſtrate to reſtrain Hereticks?* (and we muſt remember what *Calvin* has obſerved, *viz. That Schiſmaticks are comprehended under the ſame title.*) 'Faith 'as a thing that pertains to Conſcience, 'is to be perſwaded, not compel'd. As '*Stephen* King of *Poland* ſaid very fitly; 'God hath reſerved three things to him- 'ſelf; *To make ſomething of nothing* '*To foretell future Contingencies, and* '*to rule over Conſcience.* For Compulſi- 'on, for the moſt part, does not make 'Believers but Hypocrites. But, for all 'this, *ſaith he*, the Magiſtrate may com- 'pel his Subjects, both by Laws and 'Penalties, to the Means of Faith, that 'is, to hear the Word. And being ob- 'liged to ſecure his Subjects in the true 'Religion, He is concerned to keep

Ad *Tit.* 3. 8, 9. 10, 11. *in locis Communib. De Proceſſu cum Hæret.* n. 17. p. m. 571.

'out such as would Advance and Pro-
'pagate Sects and Errours; to remove
'them if they be entred in, to divest
'them of their Dignities, and (if the
'Peace of the Church cannot be pre-
'served otherwise) to proscribe or im-
'prison them, according to the Quality
'of their Offence, that by such means
'they may (if possible) be brought unto
'Repentance.

And thus much of St. *Pauls* Rule, which the *Reconciler* would make his *Reader* believe, was onely a *Rule* borrowed by Dr. *Womock* from our *Roman* Adversaries.

'But 2*ly*. This Rule, saith the *Recon-*
'*ciler*, condemns all Christ's *Apostles*,
'and all the *Primitive Weak Christians*,
'mentioned in Holy *Scripture*, and in
'*Church-History*. I can proceed no further
'till I have taken notice of the *Reconci-*
'*lers* gross mistake.

1*st*. The Rule makes only the *Major* Proposition; Authority must judge of the Matter of fact, and so make the *Minor*, without which no Conclusion can be inferred, no sentence of Condemnation passed.

2*ly*. Here is *Ignoratio Elenchi*; if they be *Weak Christians*, they are not within

in this Rule; which concerns onely ſuch as have forfeited that Title, and the Priviledge which belongs to it. But let us hear his Reaſon, ſuch as it is.

'For when the *Apoſtles* queſtioned 'the Power of our Lord, (as Chriſt aſ-'ſures us they did in many places,) does 'not our *Saviours* Reproof of this their 'Unbelief, inform us, That they had 'ſufficient Reaſon from what he had 'already done before their eyes, to be 'convinced of it? When they doubted 'of his *Reſurrection*, or rather disbeliev-'ed it, had they not had ſufficient Cauſe 'both from *Scriptures*, and their *Maſt-'ers* frequent words, to lay aſide that 'Doubt? When that after our Lords 'Commiſſion to *Go and Preach the Goſ-'pel to all Nations*, and the Deſcent of 'the *Holy Ghoſt*, not only they, but the 'whole Church held it unlawful to 'Preach the Goſpel to any but the '*Jews*, or to the *Circumciſed*, could they 'juſtly pretend Ignorance after ſo plain 'an Admonition? Were not the Judai-'zing Chriſtians ſufficiently admoni-'ſhed, by the Holy Ghoſts falling on '*Cornelius*, and his Friends, and the 'Diſcourſes at the *Synod* at *Jeruſalem*, 'That there was no neceſſity of Cir-

'cumcising the *Gentile Christians*, or of 'refusing to Converse with the Uncir-'cumcised? And must not only they but 'Peter also and *Barnabas*, be *Stubborn* 'and *Malitious* for acting contrary to it? I shall repeat no more of this *Harangue* to spare my self as well as the *Reader*.

Here we have *Fallacy* again; so many things of different kinds jumbled together, that no single Answer can comprehend them. And this is a certain sign of Imposture; *Dolus versatur in Universalibus.* But I hope we shall give such a general *Solution* as will satisfy the Judicious.

1. We are to consider, That the *Dispensation* of the Gospel was stupendious, and all *Mystery*: The *Incarnation* of the Son of God was a *Mystery*: The *Resurrection* of Christ from the Dead was a *Mystery*; The calling of the *Gentiles* was a *Mystery*; which St. *Paul* sets forth in these words: *Even the Mystery which hath been hid from Ages, and from Generations, but now is made manifest to the Saints, to whom God would make known, what is the riches of the Glory of this Mystery among the Gentiles, which is Christ in you the hope of Glory.* Of the whole *Dispensation* the Prophet cries out. *Who hath beliv-*

1 Tim 3. 16.

Col. 1. 26, 27. See also Ephes. 3. 1. 2, 3, 4, 5, 6.

Isa. 53. 1.

believed our report? or to whom hath the arm of the Lord been revealed? And again. *Behold ye among the Heathen and regard, and wonder marvellously: for I will work a Work in your dayes, which ye will not believe tho it be told you.* Habak. 1. 5.

2. We are to consider that Christs Disciples were but poor Ignorant and Unlearned *Fishermen.* They had not bin bred in the *Schools* of the *Prophets*; nor does it appear that their *Apprehensions* were very quick, or their *Memories* very strong or retentive; *Their old Bottles* needed a great Reformation, before they were fit for the *New Wine* of the Gospel, the *Effusions* of the *Holy Ghost.* Christ was fain to open their Understanding after his Resurrection, to help them to understand the *Scripture*, and to teach them the concerns of his Kingdom by Conference, and to send down the Holy Spirit, as well to *enlighten* them with further measure of *Divine Knowledge*, as to bring former instructions into their *Remembrance.* Luk. 24. 25. v. 45. Acts 1. 3. v. 8. Acts 2. 17. 18. John 16. 13. John 14. 26.

3. As long as our Blessed Saviour does not charge them with *Malice* or *Stubbornes*, we have no reason to do it. Nay, tho they were *dull and slow* of heart to believe, some Articles of great

difficulty,

difficulty, and not formerly propounded, or with very *Little Evidence*: Yet they *Stubbornly* rejected none, but were willing from time to time, to comply with such Notices as they clearly received from him; and were glad to be convinced of any Errour. They did not finally deny his *Godhead*, or his *Resurrection*, or the *Dispensation* of the Gospel to the *Gentiles*, nor yet *dispute* any *needful* or *useful* Article.

Joh. 20. 20. 28. *Acts* 11. 18.

4. There is a great difference betwixt a Church in *Fieri*, and a Church in *Facto*: A Church that is a *making* and one that is *established*: The Church that *travel'd* in the *wilderness*, was not under such fair Circumstances, as that which was afterwards *setled* in the Land of *Canaan*.

The case of the *Dissenters* can never be justified by any thing, that can be alledged under *those circumstances*; For we are now under a *Setled* Church, with *Laws*, *Discipline* and *Government*, and all established by mature and good Advice, and a just Authority. And the point in difference is drawn into so narrow a compass, that he who unfeignedly desires to know his *Duty*, (if he will take St. *Paul* for his *Tutor*, *and Study to be quiet*,

quiet, and to do his own buſineſs,) He may learn it out of half a Text of *Scripture*, I mean *Rom.* 14. 14. and we have the "*Reconcilers* own word for it, 'who tells us, That in this *very Chapter*, 'the *Apoſtles plainly ſaith, that the things* 'Scrupled by the *Weak*, were pure and 'lawful in themſelves, *and that he knew*, 'and was perſwaded by the Lord Jeſus 'that there was nothing unclean of it 'ſelf; which ſaith the *Reconciler*, is as perfect and full determination of the *caſe againſt the weak*, as words can make. Granting this to be true, I demand what is the Reaſon, if they be not *Jews*, that the *Diſſenters* are not ſatisfyed? I ſay, if they be not *Jews*? And let not the *Reconciler* conclude me *Uncharitable* for this Suppoſition; For the Doctrine and Practice of this *Phanatick Party*, has been ſo long corrupted with ſuch a *Jewiſh Leaven*, that they have layn under that Suſpition at leaſt, theſe hundred years; inſomuch as *Hyperius* wiſht ſo long agoe, *utinam hodiè nulli ſint inter nos præputiati Judæi*: I would to God, there were no *Uncircumciſed Jews* amongſt us at this day.

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Ad. Tit. 1. 11.

'3*ly*. Saith the *Reconciler*, were we 'hereafter to be judged according to 'the

'the *Tenor* of this *Rule*, how sad would
'be our Doom! For have not most
'*Christians* had sufficient Admonitions
'of those Duties they neglect, and of
'those sins they do commit? Might
'they not easily be convinced of these
'things, by serious Reflections on their
'Actions: yea, doth not Conscience
'often do that Office in them? And
'if in all these Cases they must offend
'of *Malicious wickedness*, and so be such
'concerning whom the *Psalmist* prays,
'that *God would not be merciful unto*
'*them*; May we not ask the *Apostles*
'*Question*, *who then can be saved*? In a
'word, doth *Peter* say even of the
'People of the *Jews*, that they through
'*Ignorance* renounced and Crucified
'their *Saviour*? And *Paul*, that he
'through *Ignorance did persecute the*
'*Church of Christ*? Could they (I say)
'do this through Ignorance in such a
'a Cloud of *Miracles*, which *Christ* and
'his *Apostles* wrought? And may not our
'*Dissenters* in such a Conflict, as there
'is betwixt the *Learned* of our *Nations*
'touching Ceremonies, be thought to
'to err, not out of *Pride* and *Malice*,
'but out of *Ignorance and Prejudice*, not
'out of want of *Will*, but *Judgment*?

Before

Before I return an Anſwer, I muſt enter a *Caveat*. The *Reconciler* argues here as he did formerly, *ex falſis ſuppoſitis, Upon falſe ſuppoſitions*: That Dr. *Womock* affirms, that all the *Diſſenters* to a man without exception, are *Proud, Froward, Stubborn, Malicious*, &c. This Dr. *Womock* does utterly deny, and takes it for a foul *Slander*. And he cannot but obſerve what *Montaltius* ſaies in his *Provincial Letters*, 'Whoever makes uſe of Lying, acts by 'the Spirit of *Satan*. There's no *di-* 'rections of the intention can rectify 'Calumny; and were it to Convert the 'whole World, it were not lawful to 'traduce the innocent; becauſe we 'muſt not commit the leaſt Evil to pro- 'mote the greateſt Good, and that the '*Truth of God doth not ſtand in need of* '*our lying*.

v. pa. 108.

let. 11.

And now I muſt tell this *Reconciler*, that be the *Doom* of ſuch perſons never ſo *ſad*, they are ſure to be judged according to this *Rule*; for do not they ſin *Wilfully* and *Maliciouſly*, who ſin frequently, by *Omiſſion* and *Commiſſion*, againſt Knowledg, againſt Conſcience, againſt Admonitions?

That the *Schoolmen* call a Sin of *Malice*, when neither *Ignorance*, nor *Paſſion* is the cauſe of Sinning, but the *Will* depraved by Pride, by Envy, by Hatred, or any the like Habit or Evil Cuſtome; and generally, ſaith *Eſtius*, *He that ſins out of certain knowledg.* And men may think they *do well*, and that *they do God Service* when they Sin out of malice: *Theſe things they imagined and were deceived*; Excæcavit enim eos Malitia eorum; *For Malice blinded them.*

In Sent. l. 2. *Diſt.* 22. Sect. 17. *Joh.* 16. *Sap.* 2. 21.

I muſt add, that *Concupiſcence* does ſometime make a Sin the more *Voluntary*, and conſequently the more *Malicious*, according to the Notion of the *Schoolmen*, which the *Reconciler* ſeems not clearly to underſtand; (being I ſuppoſe better verſed in the *Homilies* of St. *Chryſoſtome* then in the *Writers* upon the *Sentences*, which makes him ſo *indiſtinct* and *laxe* in his diſcourſing.) When a man is determined by any ſort of *Concupiſcence* unto *Evil*, ſo that he has no *Reluctancy*, no inclination to the contrary, in this Caſe his *Concupiſcence* makes his Sin the more *Voluntary*. And the Reaſon is clear, becauſe the Will is carried with more *fervour* and Vehe-

Vehemency into that *Object*, unto which it is determined by *Concupiſcence*, then otherwiſe it would be, as is manifeſt by experience; and hence is that of St. *James*. Chap. 1. 14, 15. *Every man is tempted when he is drawn away of his own Luſt and enticed. Then when Luſt hath conceived* (by the *conſent* or conjunction of the *Will* with it) *it bringeth forth Sin: and ſin, when it is finiſhed, bringeth forth Death.*

As to the Queſtion, *Who then can be Saved?* The Wiſe man ſhall anſwer it: He that confeſſeth and forſaketh his Sins ſhall have Mercy; there is *Tabula poſt Naufragium*; and Chriſt came to *call ſinners to Repentance*. If the *Reconciler* has a mind to reconcile *Schiſm* and *Sedition*, or any other wilful groſs ſin, to the *State of* Salvation, without *a particular Repentance* (in the *Ordinary* courſe of our *Miniſtry*) I am no *Caſuiſt* for his turn: The *Moral* I have learnt and taught is that of the Prophet, *Waſh ye, make ye clean: put away the Evil of your doings from before mine eyes; ceaſe to do Evil, learn to do Well*, &c. Iſa. 1. 16. 17.

See Dr. *Hamonds* Diſcourſe of ſins of Weakneſs and Wilfulneſs.

For *David*'s imprecation: *Be not merciful unto them, who offend of Malicious wickedneſs*. Pſal. 59. 5. The Caſe is *Extraordinary*: and

and no man that understands how to discourse *pertinently* and *distinctly*, would jumble it in a dispute of this Nature. Here we are to distinguish the *Cause* from the *Persons*; for all Sins are not *equally* Criminal; This is evident from that of *Ely*: *If one man sinneth against another, the Judge shall judge him: but if a man sinneth against the Lord, who shall intreat for him?*

1 *Sam.* 2. 25.

And then among *Persons* there are *Degrees*; Some do sin *Wittingly* and *Willingly*, and yet they are *Curable* by the means of Grace, by Instruction and Good Advice. But others run into *Blasphemy* and such a *malicious Opposition* of known Truth, that they sin themselves into an *Execration*, as St *Paul* declares to the *Corinthians*, *If any man Love not the Lord Jesus, let him be accursed.* And that Explication of St. *Austin* is very fit to be taken into Consideration, That these *Imprecations* are the *Dictates* of the Holy Ghost in the *mouth* of the *Prophet*, pronouncing as it were the *Last Sentence* upon *Blasphemers*, and the *treacherous* and *implacable* Enemies of the Church.

v. Moller. in *Psal.* 59. 6.

I cannot give you a fitter Character of these Persons than what is done by the

the Reverend Dean of *Peterburgh*, in his *Paraphrase* upon the Text, which is this, *Appear now for my relief, and punish all those Wicked men, who call themselves thy People, but are as barbarous and cruel, as false and perfideous as the Heathen: Do not spare them therefore, nor shew any favour to such as violate all the Laws of Justice and Charity, and keep no Faith with their Neighbours.*

The Instances are but few, wherein *Prophets* and *Governours* do make *Imprecations* against their *Subjects* or *Inferiours*: But we must conclude the Case is very *Sad*, when a *Moses*, the *Meakest* Prince that ever was; when a *Paul*, a man so Charitable, that he wisht himself *accursed from Christ*, to win others to Salvation: When such men as *these* shall take up the most dreadful *Imprecations* that can be imagined, against any *Party* that relate to them; this must proceed from some *Extraordinary* Provocation. The text saith, *Moses was very wroth, and said unto the Lord, Respect not thou their Offering.* And St. *Paul* said, *I would they were even cut off that trouble you.* Why, what was the matter? Here was nothing but a Party of *Holy* men, that divided themselves

Rom. 9. 3.

Numb. 16. 15.

Gal. 5. 12.

Numb. 16. 3. ſelves from the *Publick* Congregation, to Worſhip God in their *own way*, which indeed was not approved of by their Governours.

But the Sin is *Sedition* and *Schiſm*, and ſtrikes at the Government both of *Church* and *State*; 'tis deſtructive to that *Authority* and *Legiſlative Power*, which the *Supreme* Lord and *Lawgiver*, has ordained to keep the World in *Peace* and *Order*; and becauſe God is pleaſed to Govern the World by ſuch a *Civil Magiſtracy*, in reference to *Temporals*, and by ſuch an *Eccleſiaſtical Miniſtry*, in reference to *Spirituals*, therefore the *Inſurrection* that is made againſt theſe his *Officers*, he *interprets*, as made againſt *himſelf*: Hence it is, that thoſe *Seditious Schiſmaticks*, (who are ſet Num. 26. 10. forth for a *Sign* and *Example* to them Ep. Jude. v. 10. that ſhould follow their ſteps afterwards) are ſaid to be *gathered together* Num. 16. 11, *againſt the Lord*, and to have *provo-* 30. *ked the Lord.*

This is a ſin of no *Ordinary dye*, of no *Ordinary Malice*; So point blank againſt Authority and the *Ordinance* of God, (for the *Seditious Schiſmatick* falls into *Apoſtacy* from the Communion of the Church, and many times into an *hoſtile*

hoſtile Hatred of it) that it ſeems to be like *the ſin unto Death*, mentioned by St. *John*; and what mercy ſoever God may have in ſtore for *ſuch* a ſin, the Church ſeems to have no *Warrant* to pray for it.

See Dr. *Ham* Note on 1 Joh. 5. 16. Hebr. 10. 25, to 29.

Therefore the Church with great Prudence and Charity has thought fit to put ſuch ſins into her *Litany*, by way of ſolemn Deprecation,

> *From all Sedition, Privy Conſpiracy and Rebellion; From all falſe Doctrine, Herſy, and Schiſme; From Hardneſs of Heart, and Contempt of thy Word and Comandment,*
>
> Good Lord Deliver us.

But St. *Peter* tells us, that *The Jewes Renounced and Crucified our Saviour out of Ignorance*, &c. What a pittiful *Reconciler* have we here? Sure the man would ſtrain his Wit and Conſcience, to make an Apology for *Judas* and *Pontius Pilate*, rather then his *Diſſenters* ſhould fall under a juſt and deſerved Condemnation. What if St. *Peter* Wot that they did it *Ignorantly*, will the *Reconciler* infer from thence, that

they did it *Innocently*? Has He embraced the Doctrine of *Abaitardus*: *Non Peccaverunt, qui Christum ignoranter Crucifixerunt: They sinned not, who Crucified Christ Ignorantly:* This Propositionwas condemned as *Hæretical* by *Innocent* the Second.

There is scarce a sin commited without Ignorance, but 'tis one thing to sin Ignorantly, and another to sin out of Ignorance: In *that* Case Ignorance does attend the sin, in *this* it is the Cause of it: For Knowledge to the contrary would have prevented it.

This Ignorance, if it be involuntary both in it Self and in its Cause, that is, *Non affectata, nec procurata, nec tollerata aut neglecta, tum actum reddit mere fortuitum, & involuntarium, atque adeo excusat a peccato,* saith *Amesius*; *If it be not affected, nor procured, nor tolerated or neglected, then it renders the action merely fortuitous and involuntary, and so excuses a man from sin.*

De Conscient. l. 3. c. 19. q. 3.

Will the *Reconciler* say, that the Ignorance of the Jews was of this Nature? Then he falls under the same Condemnation with *Abaitardus*, and seems to be of *F. Baunius* his opinion: *Nunquam peccatur nisi prævia peccati Cognitione animus illustretur, eiusque vitandi desiderio*

deſiderio extimuletur: That a man can never ſin, unleſs his Mind be enlightned with a previous knowledge of the ſin, and be ſtirred up with a deſire to avoid it. This Doctrine has been Cenſur'd by the *Theological Faculty* of *Paris*, and *Lovain*, as *falſe*, & againſt the *Common Principles* of *Chriſtian Theologie*; and as that which *excuſeth* innumerable of the moſt heinous ſins to the deſtruction of Souls.

To make a man guilty of Sin, it is not requiſite, that he has an expreſs or actuall Conſideration of the *Moral Atrocity*, *Malice* or *Danger* of it, or any expreſs doubt or Scruple about it.

Otherwiſe it would follow, that ſuch as are *blinded* in their minds, *Atheiſts*, and thoſe that know neither *God* nor *Sin*, ſhould be in ſuch a ſtate, in which they ſhould be *free* from ſin: For then, without any knowledge or doubt of the Malice of the act, they would let looſe the Reins of their corrupt and depraved Nature, to follow the luſt of their own hearts: And ſo the blinding of their minds, (their *Excæcation*) which the Scripture repreſents as the greateſt puniſhment of Sin, ſhould be no *puniſhment* at all, but a *privilege*, and render them as it were *impeccable*

According

According to the Common Principles of *Divinity*, when the *Cauſe* is Voluntary, the *Effect* is alſo Voluntary, that follows from the Poſition of ſuch a Cauſe; and he that may and ought to foreſee the Malice of the act that is to follow, and neglects to advert to it, His *actual Inconſideration* is *Voluntary*, and may as well *aggravate* the fault as *extenuate* it.

As groſs and *affected* Ignorance is never without ſin, ſo it can never be altogether *involuntary*, ſaith *Argentina*, becauſe a man may *prevent* ſuch ignorance, *if he will*. And, if the Ignorance be *affected*, tis a Sin in it ſelf, ſaith *Ameſius*, and therefore does not *leſſen*, but rather *increaſe* the guilt of other ſins, 2 *Pet.* 3. 5.

Sent. l. 2. d. 40. 41. q. 1. *or* 4.

Ubi Supra,

Whether the *ignorance* of the *Jews* in this Caſe, were alledged as an *extenuating* or an *aggravating* Circumſtance, is diſputed among *Divines*. That it was *affected* in ſome of them, and ſo an *aggravation* of their Malice, will eaſily appear from theſe Conſiderations.

1. Our Saviours own Affirmation, *John* 15. 22, 23, 24. *If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloak for their ſin. He that*

that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin: but now have they both ſeen, and hated both me and my Father. His *Doctrine* declared him to be a Teacher ſent from God, and his *Miracles* did confirm it. But we have more pregnant Evidence againſt their *Elders*, Luk. 20. 14. *When the Husbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir: come, let us kill him, that the inheritance may be ours.* And St. *Peter* charges them home with a guilt of at leaſt affected Ignorance and Malice: *Act.* 2, 22, 23. *Ye men of Iſrael hear theſe words, Jeſus of Nazareth, a man approved of God among you, by miracles, wonders, and ſigns, which God did by him in the midſt of you, as ye your ſelves alſo know: Him being delivered by the determinate Counſel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain.* Here he chargeth them, that they imbrued their hands in Chriſts blood, and that they did it *Wittingly* and *Willingly*. And St. *Stephen* tells them plainly, that they had been *the Betrayers and Murderers of Him. Act.* 7. 52. For did they not hire *Judas* to betray him, and *Suborn*

falſe witneſs to give *evidence* againſt him? If this Ignorance did did *excuſe* or *ex-*
1 Theſ. 2. 16. *tenuate* their fault, the Apoſtle would not have told us, that *the wrath was come upon them to the uttermoſt*, for their Continuance in it.

By the *Circumſtances* of his Life and Miracles, their *Princes* and *Rulers* might have known him to be *the Son of the*
Wiſd. 2. 21. *living God*: But Malice blinded their eyes. Their Ignorance was not onely *groſs* and *ſupine*, but alſo *affected*, *procured* by their Voluntary & frequent acts of *envy* and *hatred*. There was not ſo much as the leaſt *Congruity* towards a Pardon,
Luc. Brug. Eſtius. the Condition they had plunged themſelves into was *deſperate*, and that was the onely motive for a ſingular Mercy to ſtep in to Succour them. I would fain know, what Comfort the *Reconciler* can extract for his *Diſſenters* out of ſuch an Ignorance.

Comest in Act. 3. 17. But *Joannes Malcolme tells us*, St. *Peter* 'was preparing the Way for their 'Repentance, and that he might not 'plunge them actually into deſperation, 'He gives them hope of Salvation to be 'obtained by Chriſt upon their true 'Converſion: When he ſaies through 'Ignorance, he does not go about to

'excuſe

'excuſe or extenuate their ſin by the 'Fucus or pretence of Ignorance, but the 'Apoſtle ſpeaks Comparatively, Com-'paring theſe with thoſe who knowingly 'and willingly, and of ſet purpoſe, Cruci-'fyed the Lord of life. And a little after, 'There is a twofold Ignorance, ſaith 'he. *Firſt*, One has Rebellion joyn'd with 'it; from hence follows Obduration, and 'it is incurable; And this is Contract-'ed, ſaith he, partly by acting obſtinatly 'and contemptuouſly againſt the Will of 'God, and partly by ſuffering the 'Threatnings and Judgments of God 'inflicted on us, to paſs by without A-'mendment. This was in *Pharoah* and 'the People of *Iſrael*, *Jer.* 44. and 'tis 'ſeen in many of our time, who do ſo 'harden their hearts, that they reject the 'Grace that is offered to them in the 'Preaching of the Goſpel: St. *Peter* 'ſpeaks not of ſuch an Ignorance. But 'there is Another which pretends to 'the Glory of God, and ſuch is that 'he ſpeaks of. This is Curable, and 'yet 'tis a Sin in it ſelf, and deſerves no 'Pardon; nevertheleſs by Grace it may 'find Remiſſion, if it will ſuffer it ſelf 'to be corrected; but if it degenerates 'into that incurable Ignorance, then it

'lies

'lies under the same Condemnation and 'Punishment.

S. *Pauls* Case is much like that of o- 'ther *Jew's*: *Estius* saies, he could never observe, that ever *Unbelief* was pleaded to *extenuate* a Guilt: He obtained Mercy because his sin was *Great*, and his condition *Desperate*, and so he was fit for a *Superabundant* Grace to strike in to rescue him, and make him a *Pattern* for time to come. But let us take notice, that he stood in need of an *extraordinary* Grace, and a *Miraculous* Conversion, and *Corporal* Affliction with great Severity, *to compel him to come in.* But then we must do him right too; For having this powerful Call from Heaven *He was not disobedient to the Heavenly Vision*, He did *not confer with Flesh and Blood.* Nor did he value his Interest in the *High-Priest*, from whom he had received his Commission: But upon the first Conviction, *I am Jesus whom thou persecutest*, he resign'd himself up to his Command, *Lord, what wilt thou have me to do*? When the *Dissenters* do change their *Principles*, and abandon their *Carnal* and *Factious* Interests, and bring forth *Fruit meet for their Repentance*, let them, a *Gods* Name, apply such examples to their Comfort.

1 Tim. 1. 15, 16.

Gal. 1. 16. Act. 9. 3.

Fourthly,

'4*thly*. (ſaith the *Reconciler*) let me 'intreat him to conſider, how oppoſite 'this judging and Cenſorious Humour 'ſeems to the Chriſtian Rules and Pre-'cepts. 'Tis flatly oppoſite.

1*ſt*. To that Precept of our Lord, '*Judge not, that ye be not Judged, Con-'demn not, that you be not Condem-'ned*; And that of *Paul*, *Let not him 'that Eateth, deſpiſe him that Eateth not, 'neither let him that Eateth not, Judge 'him that Eateth. Let us not therefore 'Judge one another. To that of* James, '*There is one Law-giver, who is able to 'deſtroy and to ſave, who art thou 'that Judgeſt thy Brother*? In all which 'places, the Scripture juſtly may be ſup-'poſed, to forbid the Judging and Con-'demning of our Brother, without ſuf-'ficient Cauſe. Now thus we evident-'ly do, when we conclude that Action 'to be done upon corrupt and wicked 'Principles, which happily was well 'intended, and free from any ill deſign; 'and when we Judge that Perſon Ob-'ſtinate and Malicious, who perhaps 'errs through Weakneſs and Infirmity, 'through want of Information, or 'Prejudice; when we do aggravate the 'Actions of our Brother, beyond their

'juſt

'juſt Demerit, and paſs upon him a 'more heavy Cenſure, than he hath 'deſerved; for ſo far is our Judgment 'falſe and without ground, as it exceeds 'the Nature, and the Demerit of the Fact; 'when we judge them, whom God re- 'ceiveth, as may be gathered from 'that paſſage of St. *Paul*, Let not him 'that Eateth not, judge him that Eateth, 'for God hath received him; when 'we paſs ſuch a Judgment upon our 'Brother, as doth diſpoſe us to contemn 'and vilifie him, as may be gathered 'from that Queſtion of St. *Paul*, Why 'doſt thou judge, why doſt thou ſet at 'nought thy Brother, who differs on- 'ly from thee about Meats, or Feſti- 'vals? or Things indifferent, in which 'God's Kingdom by no means doth 'Conſiſt? And Laſtly, when we ſo 'judge, as to pronounce, without clear 'Scripture-Warrant of the Damnation 'or Salvation of our Brother; for ſee- 'ing there is one Law-giver, ſaith St. '*James*, who is able to Save and to De- 'ſtroy, who art thou that judgeſt thy 'Brother? that is, doſt paſs the De- 'retory Sentence, concerning his Dam- 'nation or Salvation? I pray the *Doc- 'tor* may be unconcern'd in theſe things,

'that

'that in passing this Censure on his Bre-
'thren, he be not found usurping of the
'Office of the Judge of all men or jud-
'ging another man's Servant, who must
'Stand or Fall to his own Master; that
'he so Judg, as that he be not Judged,
'and so Condemn, as that he be not
'Condemned.

1*st*. I observe that this *Reconciler* follows the steps of the fiercest *Presbiterians*, who were ever wont to Libel their Prince in their Prayers: For thus he deals with Dr. *Womock*. He insinuates, That he usurps the Office of the Supreme Judge, that he Judgeth his Brothers Person, and passes the Decretory Sentence concerning his Damnation (for to say Salvation is impertinence:) That he doth this without sufficient Evidence, or Scripture-Warrant: That he Judges to Damnation such as God hath received, such as differ from him only about Meats and Festivals, or Things indifferent, in which God's Kingdom, by no means doth consist: That he aggravates their Actions beyond their just Demerit, and judgeth them so, as to contemn and despise them.

Let the *Reconciler* consider, how ill this *Censorious* humour appears in *him*, as

as well as how groundleſs falſe and ſcandalous, it is in it ſelf. If there be any Truth in it, let him name the Perſons, that are ſo cenſured, let him repeat the Words, and cite the Page, or Pages, where this Cenſure is to be found. If he can produce none of theſe things, I have Commiſſion in Dr. *Womock's* Name, to proclaim him a malicious and ſhameleſs *Libeller*.

But 'tis a ſmall matter with him, to Judge and Libel Dr. *Womock*; he has the forehead to do as much by his Prince, and all that are in Authority in Church and State, and is it poſſible for the *Diſſenters* to eſcape his Laſh? Indeed (*P.* 114.) he concludes them *a Pack of damned Villains*, who go aſtray out of *Pride*, *Malice*, *Stubbornneſs*; and he ſaith (*p.* 108) *We have cauſe to fear the thing is too true*, that there be men of this *Malicious*, *Proud*, *Stubborn Temper*, among the *Body* of *Diſſenters*; But alas, Good man! he would not Cenſure them for a World.

p. 58. 59. And yet at another time, he thinks fit, but it is *in the Spirit of Meekneſs* to ask them theſe few Queſtions; Do 'they prefer Mercy before Sacrifice, 'who will not ſubmit to Rites or Cir-'cumſtances,

'cumſtances, or to the Uſe of things no
'where forbidden in the Word, to pre-
'vent Schiſm, and all the dreadful Con-
'ſequences of it; But rather will give
'cauſe to their Superiours to Judg them
'ſcandalous Reſiſters of Authority, and
'pertinacious Diſturbers of the Chur-
'ches Peace? Are they compaſſionate
'towards the Sheep, according to our
'*Lord*'s Example, who rather will re-
'fuſe to become Labourers in his Har-
'veſt, and Teachers of the Goſpel of
'the Kingdom of God, than ſubmit to
'theſe little Things, in order to their re-
'gular Performance of this Bleſſed
'Work? Do not they ſcandalize, of-
'fend, and contribute unto the Ruin of
'Chriſt's Little Ones, who do involve
'them in a wretched Schiſm, on the ac-
'count of things which they may Law-
'fully ſubmit to? Do not they ſhut
'up the Kingdom of Heaven againſt
'Men, who forbid them to enter when
'they may? Do not they impoſe hea-
'vy Burthens alſo, who ſay to their
'Diſciples, Hear not the *Common-Prayer*,
'Receive not the *Sacrament* kneeling,
'Suffer not your Children to be ſigned
'with the *Croſs*, Communicate not with
'that Miniſter who wears a *Surplice*,

'or

'or with that Church who impoſeth 'any Ceremonies, or any Conſtitutions; 'But concerning the Time and Place of 'performing publick Worſhip? If the 'Good Shepherd ſhould lay down his 'Life for the Sheep, ſhould not they 'lay down their unneceſſary Scruples 'for their ſakes? If nothing doth ſo 'ſcandalize *Chriſt*'s Followers, as to find 'their Teachers at Diſcord and divided, 'can They act as becometh his Diſ-'ciples, who are not willing to procure 'Unity and Concord, and to avoid this 'Scandal by their Submiſſion to things 'indifferent in their own Nature, and 'not forbidden in the Law of God?

Now whether this be not much more *Magiſterial*, and not a whit leſs *Cenſorious*, than any thing that fell from the pen of Dr. *Womock* in his *Verdict*, let the Reader Judge.

However Dr. *Womock* is not much concern'd at the *Reproaches* of his Prayers, but thinks fit to return his Charity in the Exprobration and Command of our Common Judge, which may concern the *Reconciler* no leſs then Dr. *Womock*, *Mat.* 7. 3. *And why beholdeſt thou the mote that is in thy Brothers Eye: but conſidereſt not the beam that is in thine own Eye?* (ver. 5.)

Luc. Brug. *Significatur Curioſitas intuendi in alienos errores Studio reprehendendi.*

(ver. 5.) *Thou hypocrite, first cast out beam out of thine own Eye, and then ſhalt thou ſee clearly to caſt out the mote out of thy Brothers Eye.*

And now we may take leave to reflect upon the other Miſtakes and falſe Suggeſtions in this Paragraph. (1.) What *dormant* Warrant he may have to paſs the *Decretory* or *Final* Sentence of *Damnation* upon any Perſon, I cannot tell; but I am ſure, there is no ſuch *Warrant* to be found in *Scripture*, nor any ſuch *Sentence* to be pronounced by any man without the Spirit of *Prophecy*.

2*dly*. Whereas He ſaith, the *Diſſenters* differ only from us about *Meats* or *Feſtivals*, or things *Indifferent*, in which *God*'s Kingdom does by no means conſiſt, We ſay otherwiſe: The Difference is in matters of *Obedience*, under the command of *Righteouſneſs*, and in matter of *Uniformity*, under the command of *Peace*; which, with *Joy in the Holy Ghoſt*, are the very *Foundation and Pillars* of *God*'s Kingdom: *For he that in theſe things ſerveth* Chriſt, *is acceptable to God and approved of Men.* Rom. 14. 17. 18.

3*dly*. For our Saviours Prohibition, *Judge not*, Mr. *Calvin* ſaith, *His Verbis præciſe non prohibuit Chriſtus a Judi-*

dicando, (which is flatly oppoſite to the *Reconciler*) Chriſt by theſe Words doth not preciſely forbid Judging, but would cure a diſeaſe which is commonly bred of *Curioſity*, or *Malevolence*. But to condemn all *Sin*, is not only *Lawful*, but *Neceſſary*; unleſs we have a mind to Bark againſt *God*, to abrogate his Laws, to reſcind his Judgments, and to overthrow his *Tribunal*. For he will have us be the *Heraulds* of that Sentence, which he hath pronounced againſt the Wickedneſs of men; though withal we are obliged to be ſo modeſt, as to acknowledg him the only *Judge*, and *Law-giver, who is able to ſave and to deſtroy*.

Calvin.

The *Publick* Judgment of Prince, Prælates, Senates, (whoſe Office it is to condemn the *Guilty*, and abſolve the *Innocent*) being no leſs neceſſary, than beneficial to Civil Societies, is by no means forbidden by our Saviour; and why ſhould Divines ſtudy Caſes of Conſcience, but to Judge, and ſatisfie ſuch as are *Scrupulous*, and *Doubtful*; and a good man, that values his Soul, his Conſcience, his Intereſt in Chriſt, in Grace and Heaven, would be glad to receive ſome Satisfaction therein; and, if he be

be wiſe he will apply himſelf to ſome *Ghoſtly* Father to that Effect; but how can *He* do him good, if he doth not *Judge* for him?

The Judgment our Saviour forbids is *Private*, and not all *private* Judgment neither, but only what is *Raſh* and *Malicious*. To condemn Crimes *Manifeſt* and *Notorious*, that is not to Judge, but to follow *God*'s Judgments, who hath expreſly condemned *Them* already in his Word. We are forbidden to Judge of Others, when their Actions are *Doubtful*, but not when their Works are *Manifeſt*, and the matter of *Fact* clear and out of Queſtion, as St. *Auguſtine* hath reſolved it; and our Lord before him in that Direction, *By their Fruits ye ſhall know them*; which is to be underſtood of ſuch manifeſt Deeds, as cannot be done of a Good mind, ſuch as *Theft*, *Whoredome*, and all matters of *Fraternal Correction*, which cannot be performed without a *Prævious Judgment*, which therefore cannot be here forbidden. They therefore abuſe this Teſtimony, ſaies Mr *Calvin*, who under pretence of that Moderation which Chriſt commends, would take away all diſtinction of *Good* and *Evil*.

Irenæus. 2. 4. *c.* 49.

In Mat. 7. 1.

4*thly*. But the *Reconciler* urgeth, That *those places of* Scripture *may Justly be suppos'd to forbid the Judging and Condemning of our* Brother *without sufficient cause*.

To this I answer (1.) When the Reasons are *Light* and *Insufficient*, upon which the Judgment relies, then 'tis properly called *Rash Judgment*; but if it relies upon Arguments that are *Firm* and *Solid*, and *well known* to Him that gives the Judgment, then 'tis *Just* and *Prudent*.

De Consci. Lbi 5. cap. 15. *Num*. 8.

I am perfectly of *Amesius's* Mind, *Quisque jus habet ad Famam integram, tanquam ad Bonum Depositum in Mentibus Aliorum, usque dum Ipsemet suis Factis inde Eam abstulerit*. Every man hath a Right or Title to a clear Reputation as a Good Treasure deposited in the Minds of others, until he plunders it away thence by his own Wicked hands.

He that exposeth his *Good Name* to Contempt, by manifest Impiety, he hath *Adulterated* and *Debased* it, He has made it *Cheap* and *under Value*, and taken it out of my *Custody*.

Eccles. 7. 8. Cant 1, 3. A *Good Name* is resembled to Precious *Oyntment*, and every Good Man will find a convenient *Box* to keep it in, and will find Discretion also, as well

as

as Charity, as Occaſion ſerves, to *open* that Box to diffuſe the *Scent*, and Fragrancy of that *Oyntment*, to the Advantage of ſuch as are Praiſe-worthy. But if any man puts a *Dead-Fly* into his *Oyntment*, that does Corrupt it; if he makes it *Stink*, and offenſive to the Neighbourhood, I am not obliged to find *Incenſe*, to drown the *Noiſome* Scent, eſpecially when *Artifice* is us'd, to make it both *Grateful*, and *Infectious*.

But let us leave *Metaphors*, and deal with our *Reconciler* and his *Brethren* in plain *Engliſh*: Can we forget the Copy of their late *Reformation*, which like *Draco's* Law's they wrote in Blood? Were not the Characters of *Rebellion* therein, ſo *Broad*, ſo *Plain*, that *He who runs may read them*? If this Evidence be not *ſufficient* to proclaim their *Guilt*, there's nothing left, without Repentance, but an *Ite Maledicti* for a full Conviction of it.

5*ly*. The *Reconciler* urges further, *That we Judge and Condemn our Brother without ſufficient cauſe, when we conclude that Action to be done upon Corrupt and Wicked Principles, which haply was well intended, and free from any ill Deſign.* p. 116.

For an Anſwer to this, *Behold I ſhew you a Myſtery*, the *Myſtery* of *Jeſuitiſm*,

one of the most Pestilent *Principles*, that is to be found among all the *Morals* of that *Society*. I'le give it you from *Montaltius*, as *He* pretends, to have taken it out of the mouth of a Supposed *Provincial*, who entertaining a *Gentleman* with the *Maximes* of his *Casuists*, gives *Him* this account of one of them.

Know then, saith he, that this Miraculous Principle is nothing else but our Grand Method of *Directing the Intention*; a thing of so great a consequence in our *Morality*, that I durst almost compare it with the *Doctrine* of *Probability*. He gives some slight Touches of it in explicating the *manner*, how Servants may comply to gratify their Masters *Lust* with a good Conscience, *In delivering Letters and Presents, in opening Doors, or Windows, in helping their Masters to get in at a Window, in holding the Ladder whilst he gets up*; These seem to be unhandsome things, but to perform them with *Safety of Conscience*, the difficulty only lyes, *in the Diversion of the Intention*, from the Evil whereof they are the *Abbettors*, to direct it to the Advantage accrewing to *Themselves* thereby. This is the *Meaning* of *Directing the Intention*.

But

But now, ſaith the *Provincial*, I will display this *Grand Method* in its full Luſtre upon the Subject *Murder*, which it juſtifies upon a thouſand Occaſions, that by ſuch an *Effect*, you may Judge what it is able to Produce. But to ſatisfy you, ſaies *He* to the *Gentleman*, that we do not permit all things, know for Inſtance, that we never ſuffer a man ſhould have no other deſign in Sinning, than a formal Intention to Sin; and that if any one be ſo obdurate, as in an Evil Action to Limit his deſire by the Evil it ſelf, we have no more to do with him; This is *Diabolical*, and admits of no exception, of Age, Sex, or Quality. But if a man be not ſunk into that wretched Condition, we endeavour to put in practice our Method of *Directing the Intention*, which conſiſts in a man's propoſing to himſelf as the End of his Actions, an allowable Object. Not but that we, as far as lies in our Power, Divert Men from doing things forbidden: But when we cannot hinder the *Action*, we at leaſt purify the *Intention*, and ſo Correct the Viciouſneſs of the *Means*, by the Purity of the *End*. *Provin. Let.* 6. and 7.

"Thus, you see, have our Fathers "found out a Meanes to permit the "Violencies men ordinarily Commit in "maintaining their *Honour*. For there's "no more to be done, than to *divert the* "*Intention* from the Desire of *Revenge*, "which is sinful, to incline it to a De-"sire of maintaining ones *Honour*, "which, according to our Fathers, is "allowable. And thus they acquit "themselves of all Obligations, both "towards God, and towards Men. "For they satisfy the World, by *per-*"*mitting* the Actions, and satisfy the "Gospel, by *Purifying* the *Intention*. "This is a thing the *Ancients* never "knew; the world is ingaged for it "only to our Fathers.

1. This is a *Principle* of great use to men of *Design* and *Action*; for example; If I be jealous of my Tenor or Title to the Estate I have acquired, and project not only to secure my present Interest, but to purchase greater Advantages, which I think can never be Accomplished without an *Insurrection*, and the *Reacting* of our late Bloody *Tragedy*, (wherein so many *Fished*, with such good success, in those Troubled *Waters*) we must set a broach our *Fears* and

and *Jealousyes*, especially those of *Popery* and *Arbitrary Power*, we must Remonstrate the *Male-Administration* of our Superiours, and complain of *Grievances*; when the People are startled, and in Commotion hereat, then we may take the Sword, and usurp the Royal-Office, seize his Majesty's Ships, Castles, and Revenues, and having wrested his *Militia* out of his Hands, we may then venture to exercise it against Him, to Fight Him, and take Him Prisoner, to Arraign, Scaffold, and Behead Him.

These are sad *Emergencies* you'l say; but you must not conclude, that this is done *upon corrupt and wicked Principles*; take heed of that; be sure to divert your *Intention*, from the spoil, and plunder, from the Sacriledge, and Murder, from the Schism, Treason, and Rebellion, and *Direct* it to a plausible *End* or an allowable Object, that is, *To Advance God's Glory*, to *Reform* the *Church* and *State*, and to Associate and Unite all True Professors to this Effect. This they must Confess is well intended, & free from any ill Design, & the *Reconciler* will justify it. By this *Miraculous* Principle and Method, be the *Villany* never so Diabolical, the *Reconciler* can put the *Jesuite* into

into the *Dissenters* Belly, to *Purifie his Intention*, and all is well.

6*ly*. The *Reconciler* saies further, Perhaps our *Brother* errs thro *Weakness*, and *Infirmity*, or thro want of *Information*.

If it be so, the Question is, Whether this be not *Voluntary* and *Culpable*? For unless it be *invincible*, it cannot excuse them, it being a *Rule* amongst the Best, and most Learned *Moralists*, *Nullam in his, quæ Legis Divinæ sunt, cadere Ignorantiam invincibilem*: He to whom the Divine Law is promulged, is under the Obligation of it; and therefore cannot be invincibly, and inculpably Ignorant of any Precept thereof. By the *Evangelical* Law, God has tyed all Men in the same *Community*, to *Concord*, and *Uniformity* in his Publick Worship; and Men are obliged not only to *know* that Law, but to use all *Necessary Means* to observe it. If we *want* such Knowledg, that Defect is *Voluntary* to us, and proceeds from our own default, from a Voluntary and Culpable Impediment of our own making. For (1.) Either we do not resist our own Passions, which are apt to blind us: Or, (2.) We do not use sufficient Diligence, to procure that Knowledge

Gers. De. Vit. Spir. *Lect.* 4. *Coroll.* 3.

ledge which ſhould direct us: For either we do not ſtudy to find out the Truth, by a careful Search; or we do not conſult ſuch as are more skilful to inform us; or we do not pray earneſtly to God for his Grace of Illumination; or elſe, our Impenitence and Stubbornneſs, hinders Him from opening our Hearts to attend to our right Inſtructors.

Now all theſe *Impediments* of our Knowledge being Clearly *Voluntary*, the *Will*, (by Gods Grace) may remove them, and is obliged to do it; If ſhe does not, the *Omiſſion* and *Ignorance* of the Duty, and the Malicious Act which ſteps up in the room of it, are plainly *Vincible*, *Voluntary* and *Culpable*.

Truth and Knowledge are that *Intellectual* Light, which Corrects the Darkneſs and Diſorders of a *Depraved* Mind. But ſome Men are *Wilfully Ignorant*, and keep themſelves in Darkneſs, that they may enjoy their Carnal Satisfactions without Check, and *Riot* with the greater Freedom; They *Love Darkneſs rather than Light, becauſe their Deeds are Evil*, and they *hate Knowledge*, becauſe they *hate to be reformed*, *John* 3. 19. 2 Pet. 3. 5.

But there are another ſort of Men who

who are more wilfully *Active* towards their own *Seduction.* They take Pains to be deceived, and bred up in errour; they Study *Seditious Books*, and Frequent *Schiſmatical Conventicles*, which they ſhould avoid as Infection.

Now their *Attention* to ſuch *Diſcourſes* being *greedy*, and perfectly *Voluntary*, the Effect that follows it, I mean, the Errours, whether begotten, or bred up by that meanes, are alſo *Voluntary.* And therefore unleſs thoſe Sins and Errours, (which are ſo fully *Voluntary*, and in *Practice* tends ſo directly to *Schiſm* and *Diſobedience*) are come to be counted *Venial*; 'tis not want of *Charity* in me, but the Light and Force of *Truth*, that makes me call them *Damnable.* Wherefore let not this *Reconciler* delude his *Diſſenting Brethren*, in attempting to excuſe them by a Pretence of *Weakneſs*, *and want of Information.*

7ly. Prejudice I know is a great Obſtruction to Truth, but it ſhould not be pleaded in Barr to a juſt Sentence, upon a froward *Schiſmatick.* Commonly when men have entertained other Principles, and are prepoſſeſſed with a wrong Conceit, inſtead of ſubmitting to better Information, they add Stubbornneſs to

their

their Self-conceit, and harden themſelves in their firſt Perſwaſion, againſt all Sence and Reaſon. You may haply convince them, but they will hardly be perſwaded. Thoſe great *Diſputants* which oppoſed St. *Stephen*, when they were not able *to reſiſt the Wiſdom and the Spirit by which he ſpake*, yet could they Suborn *Falſe-Witneſs* to ſwear down both his Doctrine and Integrity, *Act.* 6.

Sometimes the *Prejudice* lyes againſt the *Perſons*; *Ye take too much upon you, Ye Sons of Levi*, was *Corah*'s objection againſt *Moſes*, and againſt *Aaron*: They have an Unkindneſs for their Prince and Prelate, therefore neither their Diſcipline nor Diſcourſes will Reliſh with them: This was *Ahabs* Obſtruction, There is a Prophet of great Integrity, but I hate him. The *Apoſtle* becomes the Peoples Enemy, becauſe he tells them the Truth. *Gal.*4.16. Numb. 16.

The *Prejudice* ſometimes lies againſt the *Article*, or *Inſtitution*. This was *Naamans* Obſtruction; Are not *Abanah*, and *Pharphar* Rivers of *Damaſcus*, better than all the *Waters* of *Iſrael*, may not *I waſh in them, and be clean*? Factions, Stubbornneſs, and Infidelity, in the ſuggeſtions of thoſe Unbeleiving *Jews*, made the minds of the *Gentiles* evil affected to-

toward *Barnabas* and *Paul*, whose Doctrine otherwise, in all Probability, they had embraced, *Act.* 14. 2.

Sometimes the *Prejudice* lyes both against the *Person*, and *Dispensation* too, and this was our *Saviours* own Case; He came to bring them *Light*, and *to guide their Feet into the way of Peace*, but his State of *Meekness* and *Humility*, deceived their *Carnal* expectations, and the Holiness of his *Divine Maximes* crossed the Grain of their *Avarice* and *Ambition*, and *They were offended at him.*

Many times the *Prejudice* lyes only in the *Pride* and *Popularity* of the Party; when Men have made an interest to carry on some *Design*, and got a *Name* by courting and Seducing the hearts of the *Simple*, and *Headed* Faction that Flocks after them; For such Men to *see* their own *Errours*, is to them *as the shadow of Death*, therefore if they cannot break the *Glass*, that shows them such an *ugly* Spectacle, they'l either lay it aside, or turn their Backs upon it. To retract and *Renounce* their Beloved *Errour*, is to *deny* themselves, and *to lay their Honour in the Dust*; which is such a severe peice of *Mortification*, as they have not yet Learned, and know not how to practice.

What

What hinders Reformation in the Church of *Rome*, ſo much as the Opinion of their *Infallibility*? For ſuch as are *Infallible* have no need of better Information, and ſuch as are ſo perſwaded, whatever their Errours be, They are not in a preſent Capacity of being corrected. And have we not many among our ſelves, who, tho they pretend not to *Infallibility*, are no leſs ſtubborn in their own Opinion, than they that do; and that is as ill; Their *Self-conceit* makes them *Inflexible* in their Perſwaſion, and as long as this *Impreſſion* of *Pride* and *Sel-fconceit*, of *Popularity* and *Vain-glory*, ſticks upon them, their minds are not in a Diſpoſition to receive the Truth; and this was the caſe of many an Eminent Perſon among the *Jews*, *John* 11. 42, 43.

When *Hatred* and *Envy* appear in the Conteſt, they heighten the *Prejudice* exceedingly; and this was ſo notorious, in the Preiſts againſt our *Saviour*, that *Pilate* took ſpecial notice of it, *He knew that for Envy they had delivered Him.* Mat. 27. 18. In the Meanneſs of his *Perſon* and *Equipage*, they were diſappointed of their Worldly *Pomp*, and *Carnal Hopes*; yet ſuch was the Innocency of his Life, the Regularity and Holineſs of his Converſation,

ſation, that his Doctrine gained Credit, no leſs from his Example, than the Excellency of his Precepts and Diſcourſes. His *Miracles* alſo were admirable to a great Conviction; but yet for all this their hearts were not *Won* to embrace the Truth; ſo that his gracious *Diſpenſations* ſerved only, to ſet an Edge upon their Malice, to raiſe their Spleen, to ſharpen their Indignation, and whet their Wits to find out Arguments to *elude* the Evidence of their Conviction.

The *Prieſts and Phariſees held a Council* againſt this *Holy Jeſus*, and their Debate reſolved to a wicked Expoſtulation, *What do we? For this man doth many Miracles.* Here was a clear Conviction: but they preferred their Temporal *Intereſt*, before the *Truth*, and their own *Salvation*: They reſolve therefore, *If we let this man alone, all Men will believe on him, and the* Romans *ſhall come and take away our Place and Nation.* Here they take up a *Liberty of Propheſying*, which tho it ſentenced Him, but to a ſhort Death, yet it brought upon themſelves a fatal Doom, which was no leſs *ſad*, than *irreverſible*.

Joh. 11. 47. &c.

I may add, that *Avarice*, and *Filthy Lucre*, do many times *Inhaunce* the Prejudice, and when men come to this point of

of Belief (which is a desperate sign of Atheism) that *Gain is Godliness*, they are men of such *Corrupt Minds*, that the Apostle seems to give them over as hopeless and uncurable. He tells us of men *Who take Pleasure in unrighteousness*, that are *Lovers of their own selves, and despisers of those which are Good*; *Covetous*, *Boasters*, *Proud*, *Fierce*, and false *Accusers*, *Traytours*, *Heady*, *High-Minded*, *Lovers of Pleasures*, *more than Lovers of God*, *having a Form of Godliness*, *but denying the Power thereof*. These, for all their fair Pretences, and Diligence to seduce others, He call's them *Men of Corrupt Minds*, that *resist the Truth*, and are *Reprobates concerning the* Faith. What is it that makes the *Schismaticks* so ungovernable, and so bold, in teaching things, *which they ought not*? Is it not for filthy Lucres sake? Dost thou see, sayes St. *Chrysostom*, that every where the Love of Rule, and the Appetite of *Filthy Lucre is the cause that such men will not be subject* to their Superiours? These men are far from the Kingdom of Heaven, in no present disposition to Embrace the Truth in the Love of it; *A sharp Reproof* which may *Melt* others, and make them *Sound in the Faith*, (Tit. 1. 13.) will but exasperate such as these to greater Attempts of mischief.

2 Tim. 3. *to the* 8.

Chrys. *ad Tit. Cap.* 1. *Hom.* 2.

In short, when *Prejudice* and *Self-conceit*, are the best *Talent* of their *Knowledg*; when *Popularity* is their *Devotion*, and *Gain* their *Godliness*; when *Hatred* and *Envy* are the *Zeal* that whets them on, in their pretences of *Justice*, or *Reformation*; that is, in a word, when men make their Consciences truckle to their *Covetous* or *Ambitious* Designs, & prefer their *Interest* in this World, before the *Institutions* of Christ, & their *Hopes* of Heaven, their minds are so *Corrupt*, from the *Simplicities* that is in Christ, that 'tis High time for them to lay aside all such *Prejudices*, and seek for *better* Information, that there be no *Schisms* amongst us, but that we be *perfectly joyn'd together in the same mind, & in the same Judgment*; & that we *all speak the same thing, that we may with one mind, & one mouth, Glorifie God*; *and lead a quiet and peaceable life, in all Godliness and Honesty.*

1 Cor. 1. 10. Rom. 15. 6. 1 Tim. 2. 2.

8. The last *Remark* I shall make upon this *Paragraph* is this, That generally the *Schismatick*, is more confident of the *State* of his Party, and their Interest in God's favour, than the most eminent Servants of God. *Corah* pronounceth without the least *Hesitation*, or any *Doubt* at all, saying, *All the Congregation are Holy, every one of Them*; But

Moses

Moſes was aſtoniſhed at his Confidence, and ſaid more modeſtly, *The Lord will ſhew who are his, and who is Holy, and will cauſe him to come near unto him.* Num. 16. 3, 5.

When St. *Paul* commends the *Weak* Rom. 14. 3.
Jew, who had embraced the Goſpel, to the care and kindneſs of thoſe who are better inſtructed, *becauſe God had received him*; He ſpeaks out of the *Judgment of Charity*: But really God receives none upon their own *Partial* Terms, or *Factious* Principles; He receives only ſuch as *Reſign* themſelves up *intirely* to his Will, that is, to the *Conduct* of his Church, according to his *Laws* and *Inſtitutions*. Thus he received *Saul*; when he ſaid, *Lord, what wilt thou have me to do*, the Lord *received him*; but committed him to the Care of his *Church*, and *Miniſtry*, ſaying, *Ariſe and go into the City, and it ſhall be told thee what thou muſt do*. Thus, as I ſaid, every true *Convert*, in *Preparation of* Mind, and full *Purpoſe* of Heart, *reſigns* himſelf up, to the *Conduct* of Chriſt's *Church* according to his *Holy Laws* and *Inſtitutions*. Acts 9. 6.

But for the *Sectary*, who *refuſes* the Conduct of the Church, we have no Warrant to aſſure us that God hath received *Him*; for ſuch as he receives, Acts 4. 7. John 10.

he receives into his Church, *All that*
Tit 3. 10, 11. *are his Sheep, he brings into this Fold.* To this purpoſe upon thoſe Words of
In Loc. Com. Loc. 8. De Hæret. N. 6 the Apoſtle, *A man that is a Sectary reject*; *Joannes Crocius a* Calveniſt, *writeth thus*, Etſi ex vera Eccleſia prodit Hæreticus non tamen eſt ex Deo: *Although the Sectary comes out from the True Church, yet he is not of God. The Reaſon is irrefragrable, becauſe he is to be rejected*; *For whatſoever is to be rejected, is not of God. God is Truth and the Author of Truth, but not of Sects and*
1 John 2. 19. *Hereſies. They went out from us*, ſayes *St.* John, *but they were not of us.*

And now I think it high time to ſpeak *Plainly*; He that makes himſelf an *Enemy* to his Prince, *And ſo do ſuch as are Seditious*, and he that makes himſelf an *Enemy* to the *Church*, *And ſo do ſuch as are Schiſmatical*, they make themſelves unfit *for any Truſt*, and in that reſpect, *They are to be deſpiſed.* And as to the *Schiſmatical* part, we may obſerve it to be St. *Pauls* practice in all his *Epiſtles*, wherein he takes notice of ſuch *Sectaries* as did infeſt the Church, *Rom.* 16. 17, 18. 2 *Cor.* 10. 11. cap. *Gal.* 1. 7. *ch.* 4. 17 18. *ch.* 5. 10, 12. *Philip.* 3. 2, 3. *Coloſs.* 2. 8, 16, 18. &c.

1 *Tim.*

1 *Tim.* 6. 3, 4, 5. *Tit*, 1. 10, 11. St. *Pet.* also *Epist.* 2. c. 2. throughout, likewise St. *John* 1 *Epist.* c. 2. 18, 19. and St. *Jude* does the like the 11, 12, 13. *ver.* of his *Epistle*.

'2*dly*, saies the *Reconciler*, Thus to 'condemn and Judge our *Brother*, seems Pag. 118. 'inconsistent with the Properties and '*Rules* of *Charity*. For *Charity*, saith the '*Apostle*, *Hopeth all things*, *and Believeth* '*all things*; and therefore must oblige us 'to hope and to believe well of our *Brother*'s Actions, till we have Demonstration of the contrary, & not condemn Him 'without certain grounds. *Charity think*'*eth no evil*, saith the same *Apostle*; It is 'not Jealous or Suspicious, and therefore will not suffer us to pass our Sentence on the Intentions or inward Motions of our *Brothers* Actions. Because, altho we may suspect, we cannot be assured, that he doth perform 'them with those *Vile Intentions*, and 'upon those *evil Motives*, which we are 'Prone to charge him with.

But is *Charity* so severe a *Lady*? Will she not suffer me to call a *Spade*, a *Spade*? If a man suggests a *Lye* in his Petition, does *Charity* oblige me to esteem him *Honest*, and worthy of the

Preferment he Petitions for? I know Juſtice is Pictured *Blind*, but I never thought *Charity* was ſo in good earneſt. 'Tis true, Charity *Thinks no evil*, She frames none, She ſuſpects none, where She finds no Reaſon for it. 'Tis her Office to make Men *Harmleſs*, but not to make them *Fools*; leaving out their *Sting* and *Venom*, She can reconcile the *Serpents* Wiſdom to the *Dove*'s Innocency: *Neque enim Cæcutire debent Fideles* (ſaies Mr. *Calvin*) 'The faithful Ser-'vants of Chriſt, ought not to be ſo 'Blind as to diſcern Nothing, *Sed tantum ſeipſos frænare, ne Cupidius judicent quam par eſt*; 'Tho it be their Duty to Bridle 'themſelves, leſt they ſhould be more la-'viſh in judging than does become them.

Ad Mat. 7. 1.

When *Things* are put into the Ballance, we muſt weigh and value them, as the *Moments* or *Grains* of Reaſon ſhall incline us; But if we ſpeak of *Perſons*, when any *Doubt* ariſeth, that touches their Good, or Evil *Reputation*, we are abſolutely concern'd to give our Interpretation in the *better Senſe*. Yet this is not ſo to be underſtood, as if *Speculatively* and *Poſitively*, we were certainly to Judge thoſe Men *Honeſt*, of whoſe Honeſty we have no certain Sign or *Indication*;

tion; for ſo we ſhould be bound to believe a *Falſehood*; But the Meaning is, that *Negatively*, and *Practically* in *Doubtful matters*, we ought not to judge ill of our Neighbour, but to carry our ſelves ſo towards Him in Common Converſation, as if He were *Honeſt*, when we find nothing in Him to the Contrary.

This is the *Judgment of Charity*.

But this Judgment of *Charity* muſt not contradict that of *Prudence*, which Teaches us to carry our ſelves with ſome Reſervedneſs; whether in order to the *Amendment* of any Evil, or to the putting in of *Caution* againſt it. 'Tis not Prudence to truſt thoſe too far, of whom we have no Reaſon to be confident; for we know there may be *a Godly-jealouſy*, 2 Cor. 11. 2. Gal. 4. 11.

If the *Reconciler* ſays, that ſome plauſible *Motives*, or a collateral *Good-meaning* can *hallow* wicked Practices, he hath the *Jeſuit* for his *Caſuiſt*, and ſerves himſelf of his *Moralls*.

If He ſays, we ought not to be *Shy*, and keep *Guard* over our ſelves in reference to matters of *Conſcience* and *Religion*, he Cancells Chriſts *Caveat*, and makes his Sign of the falſe-Prophet as uſeleſs (if not as ſcandalous too) as they

would do the *Sign* of the Croſs; *Beware*, ſays He, *of falſe-Prophets, who come to you in ſheeps-Clothing*-----*by their Fruits ye ſhall know them.*

Was it want of Charity in the Apoſtle, ſpeaking of ſuch as ſought occaſion to traduce his Life and Doctrine, to ſay, *ſuch are Falſe-Apoſtles, deceitful Workers, transforming themſelves into the Apoſtles of Chriſt. And no marvel, for Satan himſelf is transformed into an Angel of Light. Therefore it is no great thing, if his Miniſters alſo be transformed as the Miniſters of Righteouſneſs; whoſe End ſhall be according to their Works.* Was St. *Peter* without Charity? Yet he ſaith, *Theſe are Wells without Water, Cloud's that are carried with a Tempeſt, to whom the miſt of Darkneſs is reſerved for ever*, 2 Pet. 2. 17. *Was* St. *Jude* Uncharitable? Yet He ſaith, *Theſe are ſpots in your Feaſts of Charity, Clouds they are without Water, Trees whoſe Fruit withereth, Raging Waves of the Sea, Wandring Stars, to whom is reſerved the Blackneſs of Darkneſs for Ever.* Was *Chriſt* uncharitable? Yet He ſaith, *Woe unto you Scribes, Phariſees, Hypocrites!* and again, *Except your Righteouſneſs ſhall exceed the Righteouſneſs of the Scribes*

Jude *Epiſt.* v. 12. 13.

Mat. 5. 20.

and

and Phariſees Ye ſhall in no caſe enter into the Kingdom of Heaven. I thank God, I am not yet arrived at that height of Folly, as to pretend to be more *Wiſe* and *Charitable*, than Chriſt or his Apoſtles.

St. *Paul* thought it not amiſs to make an *Argument*, to awaken ſuch as were *ſecure* and careleſs, and he puts it home to their own Conſideration; *Know ye not* ſaies he, *that the Unrighteous ſhall not inherit the Kingdom of God*? Does he mean none but *Thieves*, *Drunkards* and *Extortioners*, none but *Fornicators*, *Murderers* and *Idolaters*? Yes he takes in the *Contentious* and *Seditious*, and ſuch as diſturb the Peace of the Church by *Sects*, and *Schiſms*. 1 Cor. 6. 19. 11 Gal. 5. 19, 20, 21.

This was his *Major* Propoſition, and he took the Boldneſs to *Aſſume*, (and doubtleſs he thought it was without any Breach of *Charity*, which he had in ſo eminent a Meaſure, that he could wiſh himſelf *Accurſed from Chriſt for his Brethren* according to the Fleſh) yet to make up his Argument, he tells the *Corinthians*, *and ſuch were ſome of you.* And I would have the *Reconciler* know, that I ſhould be no leſs glad than St. *Paul* was, if I had the like Evidence for it, to ſay Rom. 9. 3. 2 Cor 12. 15.

say of the most Stubborn and Froward of our *Dissenters*, *But ye are Washed, but ye are Sanctified, but ye are Justified, in the Name of the Lord Jesus, and by the Spirit of our God.*

If thy Brother shall trespass against thee, Rebuke him. This Injunction is usherd in with a *Caveat* that looks *inward*, which implies, that 'tis of great Concern unto us. *Take heed to your selves.* St. *Luke* 17. 3. Be sure ye do it by *word* of Mouth or *Writing*; and, if occasion serves, *present* his miscarriage to the *Church*. The Neglect of this Duty, the Law interprets as an act of *Hatred*, *Levit.* 19. 17. *Thou shalt not hate thy Brother in thy Heart. Thou shalt in any wise Rebuke thy Neighbour, and not suffer sin upon him.* The *Canon Law* tell's us, *Qui emendat verbere in quem Potestas datur vel coercet aliquâ Disciplinâ——Eleemosynam Dat, quia Misericordiam præstat:* Discipline is reckoned among *Alms*, and Correction is a Work of Mercy. *Fratrem, quo emendetur, corripere, id vel unice diligere est*, saith *Luc. Brug.* "to Reprove a Brother, "that he may be amended, that's a sin-"gular Act of Love and Kindness.

Mat. 18. 17.

Distinc. 45. c. 11.

3*ly.* Saith the *Reconciler*, 'This 'Practice seems Repugnant to that great 'Rule

'Rule of *Equity*, which doth enjoyn us 'to do to others as we would be dealt 'with; For we would not have others 'Judge raſhly of the Thoughts, and ſecret 'Purpoſes of our Minds, which they 'know not, nor of the inward Princi-'ples of our Actions, which they cannot 'diſcern; and would deſire them to Judge, 'as favourably as they can, of the Miſ-'carriages which they know.

To this, the Anſwer will be very ſhort: I know 'tis the Ambition of all *Hypocrites* to be eſteemed better than they are, and 'tis their Study and Care as well as *Artifice* to ſeem ſo; but ſuch a man is a great *Fool* for his Pains, he may be deceiv'd himſelf, but God is not mocked by ſuch deluſions. He hath laid down the Rule, and we muſt ſtand or fall by it, *With what Meaſure ye mete, it ſhall be Meaſur'd to you again. Matth.* 7. 2. In this Caſe I ſay, *God's Will be Done.* If ever this *Reconciler* finds me either a *Rebel* to my Prince, or a *Schiſmatick* to my Church, let him deal with me as I ſhall deſerve, let him put me into his *Pack of Villains*, and I will forgive him.

The *Reconciler* carries on his Argument thus; *When it is not evidently* Proteſta-

Protestatio contra Factum, *we would have Men believe us, when we protest, that it is purely out of Conscience towards God, that we refuse Obedience to the Commands of men; and therefore we are by this Rule obliged so to Demean our selves in passing of our Judgements upon others.*

I perceive this *Reconciler* is young enough to become *Wiser*. If he had been of Age at *Forty one*, he might have seen and taken a Solemn *Protestation* to maintain His Majesties *Royal Person, Honour and Estate*; and after that He might have seen his *Weak Brethren* take *a Solemn League and Covenant*, wherein they did Protest and Swear, with *Hands* and *Eyes* lifted up to Heaven, that their design was to make His Majesty a *Glorious King*, to preserve His *Royal Person, Crown and Dignity*, and that they had no Thoughts or Intentions to diminish any thing of His Majesties *just Power, and Greatness*. How they performed that *Protestation*, *Jan.* the 30th. will be a lasting *Commemoration*. Have we not seen *Addresses* to the late King from those *Dissenting Brethren*, under the Stile of Your Majesties most *Humble and Obedient Subjects*, when they had their *Swords* in their Hands ready to Cut His Throat?

That

That I was not a Stranger to their *Proceedings*, *Pretences and Designes*, you may conclude from those *Historical Observations*, Printed for, *W. Webb* at *Oxford*, 1643. under the Title of **Sober Sadness.**

I'le vary the Apostle's Stile while I apply my self to our *Dissenters*, *I write not these things to shame you, but* as my *deluded* Country-Men, *I warn you.* And altho the Spirit of *Mildness* and *Charity* may have it's angry *Sallies* and *Emotions*, yet that you may be sure I do not stretch my self beyond the *Line* of Justice, or Charity in this undertaking, I shall acquaint you with the Marks which the Fathers of the Church have left us, whereby to discern, whether *Reprehensions* proceed from a Spirit of *Piety* and *Charity*, or from a Spirit of *Impiety* and *Exasperation.* 1 Cor. 4. 14.

These *Marks* or *Rules* are Collected to my Hand by *Montaltius*, in his *Provincials*; The first whereof is this. Letter. 11.

1st. That the Spirit of Piety, inclines a man to speak alwayes with Truth and Sincerity, whereas Envy and Exasperation, spares neither Lies, nor Calumnies. 'If 'we advance things which are untrue, I 'say with St. *Hilary*, let our discourses 'be

'be reputed Infamous; but if we plainly 'ſhew, that what we do produce is pub-'lick and manifeſt, it is no Breach of 'Moderation, and Apoſtolical Liberty to 'reprove them.

2*ly*. As the *Firſt* Rule is to ſpeak with *Truth*, ſo the *Second* is to ſpeak with *Diſcretion*; 'Wicked Men, ſayes St. *Auguſ-'tine*, perſecuting the Good, are hurried a-'way with the blind Paſſion that ani-'mates them. Whereas the Good Pro-'ſecute the Wicked with a Prudent Diſ-'cretion, as *Chirurgeons* conſider where 'they Cut, but Murderers care not where 'they Strike.

3*ly*. The *Third* Rule is, 'That when a 'Man is obliged to fall into ſomething 'of *Satyr*, the Spirit of *Piety* inclines 'him to direct his wit againſt *Errours*, 'not againſt *Holy things*; whereas the 'Spirit of *Sycophancy*, *Impiety*, and *He-'reſy*, makes *Sport* with what is moſt '*Sacred*. I wiſh the *Reconciler* to con-ſider, how Prophane he has bin, in ma-ing a *May-game* of the *Obſervances* of the Church.

4*ly*. I ſhall add but one Rule more, which is the *Principle* and *End* of all the Reſt; and that is This.

'That

"That the ſpirit of Charity inclines "a man to make *Hearty Wiſhes* for their "Salvation againſt whom He ſpeaks, "and when He directs his *Reproaches* "to *men*, at the ſame time to addreſs "his *Prayers* to *God*. A man ſhould "always with St. *Auguſtin*, preſerve "Charity in his Heart, even when he "is obliged to do outwardly things that "to men ſeem very Harſh, and to "ſmite them with a rough but obli-"ging Severity, their Advantage be-"ing prefer'd before their Satisfacti-"on.

This was the Practiſe of *John* the *Baptiſt*, who doubtleſs deſir'd the Salvation of ſuch as apply'd themſelves to his Miniſtry, yet how did He upbraid the *Phariſees* and *Saducees* with their *Viperous* Temper? How did He undervalue their *Carnal Priviledge* of having *Abraham* to their Father, as if the conceit of that, had bin *Charm* enough to ſecure them from approaching Vengeance? How does He preſs them to a *Worthy Repentance*, threatning and even frightning them into it with the *keen Ax*, and a *conſuming Fire*; all this we are told in the ſacred Text; and 'twas no leſs an inſtance of his Love, than Mat. 3. 7, 8, 9. &c.

than the discharge of his Holy Office.

We are now drawing towards the end this Chapter, and that were some comfort if were sure he would not entertain us, (as he hath done too often already) with *Repetitions*. but he gives us fair hopes of an End, for he saies, *Last-*
'*ly*, were the *Scandal* which *Dissenters*
'take at the imposing of the Ceremo-
'nies *Scandalum Pharisaicum*, or like to
'that, which by the *Pharisees* was tak-
'en against the Doctrine of our *Lord*,
'I know not why we should not be con-
'cerned, to do all which lawfully we
'may, for the Prevention or Removal
'of it; For when our *Saviour paid Tri-*
'*bute*, lest he should offend them, did
'he not then forgo his Liberty to avoid
'the Scandal of the *Pharisees*? And
'when the *False-Apostles* in the *Church*
'of *Corinth* were like to be *offended* at
'St. *Pauls* taking Wages, doth he not
'abstain to prevent that Offence?

The *Reconciler* is the only man I have met withall, that Loves to talk at *Random* and without distinction; he knows not why we should not be concerned to prevent or remove the Scandal of a *Pharisee*, how far concerned, whether

in

in *Juſtice*, or *Charity*, or upon what *other* account he doth not tell us. However, I am ready to do, what *Lawfully* may, to ſuch a purpoſe, with all my Heart.

When I find a man who has turn'd his Back upon *Jeruſalem* to go to *Jericho*, if he has fallen into ill handling, and be wounded with Errour and Superſtition, I will not flatter him, that he is in a ſafe condition, like a *Levitical Reconciler*, but I'le endeavour to dreſs and bind up his Wounds, and deliver him to the *Miniſtry* of the Church for a perfect Cure; that is, in plain *Engliſh*, I will tell our *Diſſenters*, that we are not under the *Law*, but under *Grace*; that the *Rites* and *Ceremonies* of *Moſes*'s Inſtitution are out of Date, and that under the diſpenſation of the Goſpel there is nothing *Common or Unclean*, and Conſequently nothing *Scandalous* but *ſin*, or that which has ſome notable *Appearance* of it.

That to ſuch as have put themſelves under Chriſts *Diſcipline*, there is nothing can affect or *Defile* the Conſcience, but what is Acted or Omitted *contrary* to his *Holy* Laws, and Inſtitutions; that among the reſt of his Inſtitutions, he has Ordained Miniſters to *Order* and *Conduct* us in his ſtead, whoſe *Faith* and

Practice we are therefore obliged to follow, knowing that the End of their Converſation is the Salvation of our Souls. Having thus inſtructed them with all Meekneſs, and warn'd them to receive theſe things without Partiality, I have diſcharged my Duty, and delivered my own Soul.

After this Chriſtian Condeſcention, if a pretended *Weak Brother* will be peeviſh and Diſobedient, if He will be *Singular*, and forſake his Lawful-Paſtour, if he will take offence (which I have faithfully endeavor'd to prevent) and go to Hell of his own Head, becauſe I wear a *Surplice*, as the *Badge* of my *Office*, in my Adminiſtration about Holy Things; I have done no more than what becomes my *Function*, if he will Periſh, his Blood muſt be upon his own head.

Again, if he will be Peeviſh and Diſobedient, if he will be ſingular and forſake his Lawful Paſtour, if he will take offence and go to Hell, becauſe I ſign my Child with the Sign of the *Croſs*, as the *Badge* of my own *Chriſtianity*, and as an *Item* to him of his Duty and Allegiance, to his Crucified Redeemer; I have done nothing, but what does very well become my Chriſtian Profeſſion;

If

If he will perish in his Folly, his Blood must be upon his own head.

I shall speak but this once more; if he will be Peevish and Disobedient, if he will be singular, and forsake his Lawful Guide or Pastour, if he will take offence and go to Hell, because I fall upon my *knees* to say my Prayers, to bewail my sins, to Receive a *Benediction*, and to adore my ever Blessed God and Saviour; I have done no more than what becomes me for such invalueable Obligations; if he will dye in his wretched *Schism*, I am innocent, his Blood will be upon his own head. This Fraternal *Admonition* and Advice, is what I *Lawfully* may do; but if Men will *make* occasions to themselves in their own Imaginations, and then *take offence* at them, who can help it.

But this will not satisfie our *Reconciler*. I know very well what he would be at; The Governours must *repeal* their Laws, and *abate* their Impositions, or all is nothing.

Amesius saies, All things are to be done or omitted, which may be done or omitted *without sin*. This, he saies, is the *Obligation of Charity* to avoid *Scandal*; But he means *Scandalum Pusillorum*, the

Scandal of the Weak, or Little Ones; Not ſuch Scandal as is taken by men of a *Phariſaical* temper.

When the Apoſtle was reported to affirm, that we might do *Evil* to a *good End*; He took it for a foul *ſlander*, and ſaies, *Their Damnation is Juſt* who practice ſuch a Principle. Works under *Precept* are not to be omitted to avoid ſcandal, becauſe every man as he is bound to love himſelf before another, ſo is he obliged to avoid Sin in himſelf, rather than in Another.

Are not Governours under the Obligation of that Rule, *Let all things be done Decently, and in Order.* 'Tis a part of the Governours Office doubtleſs, to Tit. 1. 5. Eſtabliſh *Good Order*; *For this Cauſe left I thee in* Crete, ſaies St. *Paul*, *That thou ſhouldeſt ſet in order the Things that are wanting.* This was the Burthen and Charge the Apoſtle laid upon *Titus*, *Ut Eccleſiis nondum rite compoſitis formam daret; ut certam Politiciæ rationem una cum Diſciplina conſtitueret*; 'That he 'might Form and Faſhion the Churches 'which were not yet well Compoſed, 'and conſtitute a certain State and Man-'ner of *Policy*, with Diſcipline therein. 'To that end *Titus* was ſetled there,

'ſaies

'ſaies *Calixtus*, that he might ſupply 'whatſoever was wanting, that might 'conduce to the *Conſervation*, *External* '*Regiment*, and *Ornament* of the Church.

This is one Command that dyes upon the Perſon of the Governour, and there's another that lies upon him too, not peculiarly as a *Governour*, but as a *Chriſtian* in General, *Rom.* 4. 15, *Let every Man be fully perſwaded in his own Mind.* Is it not the Governours Duty to *ſet things in Order* in God's Church, as the Apoſtle *enjoynes*, and to be *fully perſwaded in his own Mind* that he does well in it? Shall he break God's Commands? Shall he betray his Truſt? Shall he act againſt his own Practicall Judgment and Conſcience? He that can allow a Governour to do this, may make a Ghoſtly Father for the Devil; But he that ſayes, the Governour ought not to *neglect* his Duty, or to *betray* his Truſt, or to go againſt his own *Mind* and Conſcience, he muſt lay his hand upon his Mouth, and never move, either for a *Repeal*, or for an *Abatement* of the Laws, in favour of *Diſſenters.*

'Tis the Obſervation of *Johannes Cro-* 'cius, 'That they, who under a Pretence 'of avoiding Contention do Tranſact

Ad Tit. 3. 9. Loc. Com. 2. De Content. N. 6.

'with the Adverſe Party unjuſtly con-
'tending to the Prejudice of Truth; Or,
'Diſſerting the *Good Cauſe*, do comply
'too much with them; they underſtand
'not the mind of the Apoſtle: Tho he
'would have us cut off *Fooliſh* and *Vain*
'*Queſtions*, yet he would not have us to
'forſake or Betray the Truth to avoid
'Contention. In this caſe the Pub-
'lick Benefit is to be conſidered; but
'when any ſort of Peace is purchaſed
'by the Loſs of a Precious Truth, that's
'not to be accounted a Publick benefit;
'for as Peace gain'd by ſuch unjuſt means,
'is Uncertain and Doubtful, ſo there
'ever follows a certain Perturbation of
'Conſcience, an offence of God, a ſcan-
'dal of Good Men, the mourning of the
'Faithful, great ſadneſs of the whole
'Church, laſtly, Multipli'd Puniſhments
'in this, and the other World, inflicted
'by Almighty God; who indeed is the
'God of *Peace*, and yet he is the *Prime*
'*Verity*, and his Spirit the Spirit of
'*Truth*; who never ſaid, *Love Peace*
Zach. 8. 19. '*without Truth*, But *Love the Truth and*
'*Peace* together.

For the *Collectors* of the *Tribute*, (ſup-
poſing he doth not miſtake the Story)
I *Anſwer*, (1.) They were not ſo apt to
Cavil,

Cavil, as our *Diſſenters*. They did not queſtion the *Coyn*, or quarrel'd becauſe it was taken out of the *Fiſhes* Mouth, or that *Peter* had taken Pains to *Angle* for it. (2.) Chriſt, tho he wrought a *Miracle*, did not break a *Law* to gratifie their Demand, as the *Reconciler* would have us do. (3.) Tho Chriſt had a Divine *Prerogative*, that might *exempt* him from that Tribute, yet that was not *Commonly known*, nor ſuffered to be *divulg'd*. He was made *under the Law*, and according to *Common Eſtimation*, he was obliged to pay that *Duty*; which he therefore did, that he might not give a *Scandal*, by the neglect of a *General Law* and *Duty*, either to the *Collectors* or his own *Diſciples*. But what's this to the *Diſſenters*, who poſitively give a Scandal, both to their Governours, and Fellow Subjects, by the *Breach* of a *Law* in Force, and the *neglect* of a Common *Duty*, inſtead of *yeilding* up their Liberty, after Chriſts example to avoid Offence. Mat. 16. 20. & 17. 9.

What he ſaies of the *Falſe-Apoſtles* at *Corinth* is a clear *Miſtake*. They were not like to be offended at the Apoſtles taking *Wages*, for he had never taken any there, and was reſolved he never would. They were rather offended that he did

not; yet he would not alter his Resolution to take off that offence. They were *deceitful Workers*, as St. *Paul* calls them, hiding wicked Designs under fair pretences; they loved to be o'th taking hand, and were ready enough to devour, (2 *Cor.* 11. 20.) for they aimed at *Filthy Lucre*, *Tit.* 1. 11. and *Gain*, to them, was *Godliness*; But they refused *ordinary Stipends* (as many *Dissenters* do, and our *Reconciler* very well understands the knack of it) to gain greater *Allowances* by private *Contributions*. In the mean while they wish'd the Apostle would have taken a publick Stipend, that they might have had the opportunity to upbraid him for it, as he tell's them, 2 *Cor.* 11. 12. *But what I do, that I will* [continue] *to do, that I may cut off Occasion*, [of reproaching me, or Boasting of themselves] *from them which desire occasion, that* [for all those things, of Non-self-interest, and gratuital service] *wherein they Glory, they may be found even as we.*

Clam oblata Captabant. Vides quemadmodum Hos ipsos Apostolos patefaciat, excipiendis muneribus esse intentos. Vid. Chrisost. Theod. Theoph. Oecum.

1 Tim. 4. 6.

Paraphras. Aronym.

Grant this *Reconciler*, that all *Scandal* is of a *Soul-destroying* Nature, and so a kind of *Spiritual* Murder; how then comes

Pag. 119.

comes it to paſs, that he does not *tremble* at ſo great a Guilt? For does he not take off that *Reverence*, which is due both to our *Laws* and *Governours*? Does he not Tempt, nay, does he not Teach the People to deſpiſe them, when he ſo often, ſo openly, ſo boldly declares their Impoſitions to be *Deſtructive*, to be *Snares*, and *Gall-Traps*, to be ſuch Laws of *Burthen*, as make the Willing to be *Slaves*, and the Unwilling to *Rebell*? And that *they* may learn, after his example, to *Viliſie* and *Deſpiſe* their Rules, He gives them the moſt Odious Characters of *Unmerciful, Rigorous, and Cruel Tyrants*. See the *Animadverſions* from *pag.* 103. to *pag. the* 107. How would this Inſolence been reſented at *Geneva*? Would the *Conſiſtory* have been ſatisfyed with his Deprivation? No; they would have hunted him by their Letters, from place to place, as they did *Rotarius*, and he has Ten-times more deſerved it. *See the Verdict, pag. 280.*

After *Laſtly*, He brings in *Thirdly*, without either *Firſt*, or *Second*, and puts his Queſtion thus; *Doth not Charity oblige us to Love even our moſt Malicious, and Perſecuting Enemyes?* Mat. 5. 44. To Exerciſe *Patience and Meekneſs towards thoſe who oppoſe themſelves*, and

and who by Satan are *Led Captive* at his Will? 2 *Tim.* 2. 24, 25. And whom then may we Scandalize?

Now I think the *Reconciler* has been inſnar'd in all the *Real* Falacies in *Logick*. And here, to hold *Himſelf* and the Credulous *Reader* the faſter, we have a *Complication* of them; for, *Firſt*, here is *Petitio Principii*, He ſuppoſes, that our Governours *give* the *Diſſenters* Scandal, which I deny.

2*dly*. Here's *Non Cauſa pro Cauſa*, inſtead of a true Cauſe, and that which is ſuch of it *Self*, He obtrudes that which is not ſuch, or but by *Accident*. 'Tis juſt like this, *Vinum inebriat, Ergo Exterminandum eſt ex Republica*; Wine does Intoxicate, therefore it muſt be baniſhed or deſtroyed out of the Common-Wealth; whereas *Wine* is not the *True* and *Proper* Cauſe of Drunkenneſs, but men's *Intemperance* in abuſing it. After thi manner the *Reconciler* Argues: The *Impoſitions* do offend the Brethren, therefore ſay's he, they ought to be *Reſcinded* or *abated*: But I deny the *Conſequence*, for the Impoſitions are not the *True* and *Proper* Cauſe of Scandal; but the *Ignorance* and *Superſtition* of ſuch as *take* offence at them. For this is obſer-

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'ved by *Gualter* to be the Diſeaſe, *Quo* 'Infirmi Fide et Superſtitione aliqua ad- 'huc detenti, plerumque; Laborant; which 'ſuch as are weak in the Faith, and de- 'clin'd by Superſtition, are for the moſt 'part Sick of: *Quod nimirum præcipiti* 'judicio Quidvis ut impium et illicitum 'damnant, cujus Rationem Ipſi non intel- 'ligunt aut intelligere nolunt: Namely, 'that they raſhly condemn every thing 'as Unlawful and Wicked, which they 'themſelves do not, or will not un- 'derſtand; for as Knowledg does puff a 'Man up, and renders him the more 'Confident, unleſs it be Govern'd by 'Charity; *Ita nihil Arrogantius eſt Inſci-* 'tia ſaith he, So nothing is more Arro- 'gant than Ignorance. They therefore 'who are Captivated thereby, do break 'out moſt Audaciouſly in condemning every Body; Thus *Gualter*.

Homil 80 in Ep ad Rom.

I grant we ought to *Love* our moſt Malicious and Perſecuting *Enemies*; but I would fain know, how that Love is to be Expreſt? If they be addicted to Wine, muſt we Adminiſter to their Intemperance? If they be addicted to Women, muſt we Adminiſter to their Wantonneſs, and the like? Will you call this Charity, and a Duty in us? Yet this

this is clearly as Lawfull, as to gratify a *Dissenter* in his *Schism.* How Governours are to Reconcile their *Charity*, to their *Trust* and *Holy Office*, I have declared already.

I am no less satisfied, that Charity obliges us to Exercise *Patience* and *Meekness*, towards those who oppose themselves; for 'tis *Grotius* his Observation, and a very True one, *Tempore Longo opus est, antequam plane Animis evellantur, quæ fevit Factio aut aluit*, It re- 'quires a long time before those Princi- 'ples be rooted out of Men's Minds, 'which have been sown or fed by Faction. But where Stubbornness is added to Error, the Disease many times becomes incurable. St. *Augustine* has a severe Observation upon the *Donatists*, *Puto quod ipse Diabolus, si authoritate Judicis, quem ultro elegerat, toties vinceretur, non esset tam impudens ut in ea Causa persis-* 'teret, I think the Devil himself would 'not have been so impudent, as to have 'persisted in that Cause, wherein he had 'been so often overthrown, by the Au- 'thority of a Judge of his own choosing.

In Epist. ad Curcel. in fin. Annot. ad Apocalyps.

Epist. 167.

Patience and *Meekness* do very well to attend *Instruction*, where there is any hope of Amendment; but to the

Schismatick

Schiſmatick who hath entangled himſelf in ſo many and various *Scruples*, that he knows not how to diſengage himſelf, thoſe gentle Methods are ineffectual: *Sharpneſs* and *Severity*, are much more uſeful for ſome Tempers, which therefore the great Apoſtle does both *Threaten* and *Preſcribe*. This *Diſtinction* of *Perſons* and *Tempers*, he might have Learn'd from thoſe Fathers whom he ſo often cites, *Chryſoſtom*, *Theodoret*, *Oecumenius*, who have the ſame Diſtinction upon the words of the Apoſtle, *Tit.* 3. 10. Where he enjoyns the uſe of *Severe* Applications, when *Gentle* means will not prevail; *A Man that is a Sectary, after the Firſt and Second Admonition, reject*: Which Words *Calixtus* doth thus Paraphraſe, *Qui quæſtiones agitant Frivolas et inutiles, etiamſi extreme mali non ſint, et tolerari aliquatenus poſſint, compeſcendi tamen ſunt et ſevere caſtigandi, ut curioſas atque otioſas iſtas Queſtiones miſſas faciant: Neque ipſi, ſi pietatem ſerio & ex animo colant, neceſſariis monitis obtemperare recuſabunt.* 'Such as ſet on foot frivolous 'and unprofitable Queſtions (and ſuch generally have been bandyed up and down by the *Diſſenters* to the Diſturbance of the Church,) tho they be not 'extream-

2 Cor. 13. 2. 10. Tit. 1. 13.

Ad Tit. 3. 10.

'extreamly Bad, and might in some sort 'be tolerated, yet they are to be re-'strained and Chastised severely, that they 'may lay aside those curious and Idle 'Questions: and if they be heartily de-'voted to Piety, they will not refuse to 'obey such necessary Admonitions. But if any man be so addicted to Contenti-on, that nothing will serve his turn, but the *Overthrow* of all *Rule and Order*, that he may set up a *Religion and Way* of his Own choosing, without doubt such a one is to be *avoided*. The Church Doors have hitherto been kept open to the *Dissenters*; if they will not *regularly* come in, to communicate with us, and be instructed, I know no Reason why our Governours should give them leave, to make *Ladders* to climb up otherwayes to perpetuate our *Schisms*.

What the *Reconciler* adds, in Answer to an Objection, does serve very well to confirm the Truth, which we undertake to Justify: The Objection is this; When our Lords Disciples told Him, that the *Pharisees* were scandalised at his Doctrine, He answered, *Let them alone, they are Blind Leaders of the Blind*; and thereby seems to intimate, that we should not regard the Scandal of such Persons.

For

For this, we have the Judgment of *Amesius*, the best *Logician* and *School-Man* that ever set Pen to Paper, on the behalf of the *Dissenters*, he saies thus; *Nihil Boni aut Liciti est omittendum, propter Scandalum acceptum Hominum Pharisaico Ingenio præditorum:* Nothing Good or Lawful is to be omitted, for the Scandal that's *taken* by men of a *Pharisaical* temper; and he cites that very Text for it, *Mat.* 15. 14. *Let them alone*, &c. De Consc. Lib. 5. C. 11. Num. 12.

'The *Reconciler* saies, this doth not 'follow from our Saviours words; be-'cause the Scandal, mentioned there, was 'taken at our Lord's Preaching true 'Doctrine, and necessary to be taught; But I say, the Argument does follow from the words of our Saviour, because the *Scandal* of the *Dissenters* is taken at a Doctrine no less *True* and *Necessary*, the Doctrine of *Obedience*, which our Saviour did both Teach and Practice, and wrought a *Miracle* on Purpose to enable him to do it, and to justifie his Performance of it; therefore when we call for Obedience to the *Impositions* of Things *Lawful* and *Decent* in Gods Worship, (as the *Rites* and *Observances* amongst us are proved to be) we Preach *True Doctrine*, and *necessary* to be taught, both

both for *Defence* of our Governours, and their Subjects, and for the *Reſcuing* the People from thoſe *Superſtitions*, and *Wicked Practices*, which have made them *Worſhip God in Vain*, and have made the *Commandments of God of none effect*. Now in ſuch Caſes the *Reconciler* confeſſes, it is true, *That we muſt not deſiſt from doing of our Duty, tho Wicked Perſons ſhould be ſcandalized*. Now becauſe we are concerned among the *Phariſees*, 'twill not be amiſs to take Notice of ſome things, wherein the *Diſſenting Brethren* have reſembled them.

And (1.) our Saviour upbraids them, that they would *Strain at a Gnat and Swallow a Camel*; and have not our *Diſſenters* done ſo? I am aſhamed to mention the *little things* they Boggled at, while they Preached up *Blood*, *Sacriledge* and *Rebellion*; they can *ſtrain* at a *Surplice*, but *ſwallow Schiſm*, and yet if they had St. *Johns* Eyes, they might ſee *Surplices* in Heaven; Whereas St. *Paul* tell's us, he could ſee no *Schiſmatick* there.

Rev. 4. 4.

Gal. 5. 20, 21.

2*ly*. Our Saviour upbraids them, that they were *Blind Leaders of the Blind*; and have not ſome of our *Diſſenters* declar'd themſelves to be ſuch? *Go with*

me

me ſaith Mr. *Caſe*, to *Heb.* 11. 13. *and ye ſhall find* Abraham *with his Staff in his Hand, and his Sandals on his Feet, and his Loins girt:* Pleaſe to let me ask him two or three Queſtions by the way; ſee what he will Anſwer. *Reverend Patriarch whether are you going? Anſwer*, I know not: *When ſhall you return? Anſwer*, I know not: *How will you Subſiſt? Anſwer*, I know not: *He is in haſte as well as we; and therefore I'le ask him but one Queſtion more.* Abraham, *Why then do you go at ſuch* Uncertainties? To this he will Anſwer, *I go not upon Uncertainties; I have a* Call; *I have a Command, and that will ſecure* my Perſon, and bear my Charges. In his Sermon before the Peers, *March* 25. 1646. P. 41.

By Faith Abraham, when he was called to go into a Place, which he ſhould after receive for an Inheritance, obeyed, *and went out*, not knowing whether he went. Heb. 11. 8

Chriſtians (ſaith he) *obſerve, a* Call *is as good as a* Promiſe: (and a little after) *we have not only a* Call, *but* a Promiſe, *not in* General *only, but in* Special. *The whole Book of the* Revelation *is nothing elſe but one great Promiſe of the* Down-fal of Antichriſt, and Goſpel-Reformation; *and that is the Work* Parliament

ment *and* Kingdom *have now in hand in these Three Nations*: Thus Mr. *Case*.

But what they meant by that *Gospel-Reformation*, they could never agree to tell us; witness Mr. *Daniel Evance*, in his *Sermon* before the Lords, *Jan.* 28. 1645. (on 1 *Sam.* 2. 30.) where he tells them thus: '*I Profess* my Lords, I am 'neither for *Paul*, nor *Apollos*, nor '*Cephas*, nor *Christ*, till I know what '*Paul* and *Apollos*, and *Cephas* are for, 'and what those, that say they are for '*Christ*, can say for him.

Intituled the Noble Order,

'But I could wish (my Lords) that 'we had the *Pattern*, that every man 'might consult with the *Mount*, *which* '*of the two is Christs Government. The* '*Child is Christned* (for ought I see) be-'fore it is *Born*, and we have the '*Names* before the *Things*.

3*ly*. Our Saviour charges the *Pharisees*, that they made *the Commandment of God of none effect by their Tradition*. And he instances in the *Fift* Commandment; now this the *Dissenters* have done; first by their *distinction*, that the King is *Singulis Major*, but *Universis Minor*. According to the last *Branch* of this Distinction, who is the *Father*? Not the Prince, for he is *Minor* to the Body

Mat. 15.4,5,6.

Body of the People; Not the People, For (if they were above their Prince,) then *They* must be their own *Father*.

But because this is so grosly absur'd, and so perfectly contradicted, by the writings of the *Primitive* Fathers, and Holy Scriptures, therefore, to gain a *Right* and *Liberty* to Resist their Prince, *John Goodwin* has delivered it for a great Truth, that God *did hide this Liberty* [of Resisting] *from the* Primitive Christians, *lest the use of it should cause an Abortion in the Birth of Antichrist. God caused a Dead sleep* (saies he) *to fall upon these Truths, the hiding of them being necessary to help Antichrist up to his Throne*; Yea, he saith, *that* God *by special Dispensation suffered him*, the said Antichrist, *to make such Truths his foot-stool*, till he had *advanced himself* to his highest Pitch in the World.

Mr. *Joh. Goodwin's Anti-Caval.* See Dr. *Ham.* of Resisting the lawful Magistrate, &c. *Pag.* 22. &c.

But *now*, that this Antichrist, *is to be destroyed and cast out, and the Commonalty of* Christians (as he pretended) *being the Men that must have the Principal hand in Executing God's Judgments upon the Whore*; For bringing *this* to pass, *Now*, saies he, in *These* our times, *God hath given out this Revelation to us*, He hath manifested *the Doctrine of Resistance*, and

Christians may act *contrary to the will of their Superiours.*

This was the Doctrine of *John Goodwin*, who tho he was a single Person, yet he was a *Leading-Man* amongst the *Party*, who generally followed his steps, and acted according to his Pernicious *Principles.* Thus have they made *that Commandment of God of Non-Effect thro their Tradition.*

How like *these* men were unto the *Pharisees*, we may Collect from the Character which *Josephus*, tho himself a *Pharisee*, gives of them: He saies, *They were a Crafty and Subtile Generation of men, and so perverse even to Princes themselves, that they would not fear many times openly to affront and oppose them.* And so far had they insinuated themselves into the affections and estimations of the Populacy, that their good or ill word was enough to make or blast any one with the People, who would implicitly believe them, let their Report be never so false or Malicious. Dr. *Cave* in the Life of St. *Paul*, Sect. 1. N. 6. Pag. 47.

I shall therefore conclude in contradiction to the *Reconciler*, That seeing *Obedience* to the *Impositions* of our Superiours, is neither a thing *in-*

different

different, nor *unneceſſary*, we ought to practice it, tho the *Diſſenters* take offence at it. And herein the Doctrine of our Saviour upon that occaſion will bear us out, which ſignifies, that *their* Scandal is not ſo much to be eſteem'd, that we ſhould therefore ceaſe *to Preach a needful Truth*; and that how much ſoever they may be offended, yet 'tis good to conſult the welfare of the People, *Seduced by ſuch blind Guides, as lead them into the Pit* by their Traditions.

The next Aſſault the *Reconciler* makes is upon a Pittiful *Trifling* Adverſary, one *Meiſner*, a *Lutheran*, whom he ſlights with as much ſcorn and inſolence, as if he had not been worthy to carry his Books after him. at Pag. 155.

It was pleaſantly ſaid by Mr. *Hales* of a Friends Letter——*He ſets up Tops, and I muſt Whip them for Him.* But indeed I am concerned for *Meiſner*; I brought him upon the *Stage*, and therefore am obliged in Juſtice to appear as a *Second* in his Quarrel. 'Twas declared in the *Verdict* Page 272. that no Church of any Creditable Denomination, would *change* their Eſtabliſhed *Orders*, to gratify any Emergent *Faction*. Inſtances were given both of the *Lu-*

therans and *Calviniſts*; How *Rotarius* was treated at *Geneva*, for the Breach of a *Novel-practice* there, was ſpecified at *Page* 280. But that *Foolery*, to ſay no worſe, the *Reconciler* paſſes over in deep ſilence, which is a conviction of his *Partiality*. For *Meiſners* Arguments if they be not good, yet they Evidence the *Matter of Fact*, That the *Lutherans* would no more recede from their eſtabliſhed *Rules*, than the *Calviniſts*; which is all that Dr. *Womock* alledged them for.

But perhaps *Meiſners* Arguments are not ſo Weak as his *Prejudice* would make them.

The firſt of which is drawn from the *Nature of things Indifferent*, which is ſuch, as that they may be freely *uſed* or *diſuſed*, *practiſed* or *abrogated*: But when the Uſe or Diſuſe, the Practice or Abrogation is *obtruded* as of *Neceſſity*, the nature of ſuch *Indifferent* things is violated. If he inquires what *Meiſner* means by *obtruding*, he had occaſion no doubt as well as we, to mean an *Inſurrection* of *Diſſenters* to *Reform by force of Arms*: But the *Reconciler* has made *a Meaning* for him, that is, when men *thro the weakneſs of their Judgment*

do

do believe a thing Indifferent to be ſinful; and having made *this* to be *Meiſners meaning*, he *harrangues* upon't with little Judgment and great Bitterneſs; But that he may not run away, and think to carry the Cauſe, as he uſes to do, by his falſe Surmiſes, let him ſtop a little and tell me, how the *Diſſenter* believes a thing *Indifferent* to become *ſinful*; for 'tis no leſs then *Oppoſitum in Appoſito?*

Does he believe it either with *a Divine or Humane Faith?* If with a *Divine* Faith, let him ſhew us ſome *Divine Revelation* for the Ground of it; If with a *Humane* Faith, that's only his *Opinion*, and that is to be Corrected by *Inſtruction*, or ſome other courſe of *Diſcipline*, that it proceeds not to an obſtinate *Superſtition*.

But were *Meiſner's* meaning ſuch as the *Reconciler* would have it, yet common *Civility* ſhould have taught him better manners, than to Charge him, *that he gave St.* Paul *the Lye:* He had the Honour of a *Learned Profeſſor*, when he was alive at *Wittenburge*, and for that Reaſon the *Reconciler* ſhould have a little *Veneration* for his *Aſhes*, now he's Dead; eſpecially becauſe being

Dead he yet ſpeaketh, in his Learned Writings.

Some body ſure has ought this *Reconciler* a ſhame for his Factious Arrogance, and has paid him home, in betraying him to ſuch groſs deluſions and miſtakes.

What! *Meiſner* give St. *Paul* the lye? 'Tis impoſſible. He that gives another man the *Lye*, muſt *contradict* him, He that *contradicts* another man muſt ſpeak *idd Idem* in reference to *the ſame Thing*, *the ſame Time*, *the ſame Place*, *the ſame Perſons*, as alſo to the *ſame Reſpect and Purpoſe*. If there be any *Variation* in theſe Circumſtances, the Oppoſition will not amount to a *Contradiction* or a *Lye*. 'Tis poſſible both *Partyes* may ſpeak the perfect Truth. For example, If I ſay the King forbad all *Concourſe* of People and *Horſe-Racing*, meaning, at ſuch a *Time*, and in ſuch a *Place*: And another man ſay, the King did not forbid the *Concourſe* of People or *Horſe-Raceing*, meaning at another *Time* and *Place*. Again, if I ſay the King forbids, that men ſhould keep *Grey-Hounds*, *to Ride with Swords and Piſtols*, *&c.* meaning Perſons of an *Inferiour* Rank and Quality; and another ſay, the King does

does not forbid Men to keep *Grey-Hounds*, or to *Ride with Swords and Piſtols*, meaning Perſons of a *Higher* Rank and Quality; here's no *Contradiction*, no giving of the *Lye* to one another.

And thus it is between St. *Paul* and *Meiſner*; for St. *Paul* ſpeaks to *private* Perſons, whom he forbids to *Uſurp* Power, to give *Law*, or to *Judge* and Cenſure, where they have no Authority; But *Meiſner* ſpeaks to *Governours* who are inveſted with *Authority*, and Obliged to keep out *Schiſms*, and to preſerve *good Order* within their *Juriſdiction*.

2*dly*. St. *Paul* ſpeaks of a Church which was *Inorganical*, that wanted a due Settlement of *Laws* and *Governours*; but *Meiſner* ſpeakes of a Church that was *Organized* in all its *Parts* and *Members*, having *Rules* of *Decency* and *Order*, and a ſetled *Diſcipline* with *Governours* and Officers to execute the ſame. And this, among ſuch as have a little skill to apply it, will be ſufficient to juſtify at leaſt *Meiſners* firſt and ſecond Arguments, without giving the *Lye* to the Apoſtle.

In

In his *second* Answer, Pag. 156. and 157. the *Reconciler* would oblige our Governours to *betray* their own *Consciences* out of *Commiseration*, and to betray the *Dissenters* too by a pitiful Gratification; for he would have our *Governours* quitt the stedfast *Perswasions of their own Minds*, in Favour to the *Dissenters*. not to *Correct* the *Errour* of their Judgments, but to *Caresse* them in their *Superstition*.

At *Meisners* third Objection (*Pag.* 158) the *Reconciler* grows very *Froward*, and somewhat *Ruder* again than becomes him towards such an Adversary; but as 'twas observed of the *Cynick*, that he checkt the Pride of his great *Visitant*, but with *another* Pride no less Insolent, so may we truly say, that this *Reconciler* checks those things which He's pleased to call *Fooleries* in *Meisner*.

He Loves to *Rhetoricate*, but is not very good at distinguishing, which makes him at a Loss and *Blunder* in his Answers; he was told in the *Verdict* Pag. 125. that a man has a *Lock* and *Key* in his own Bosom, and there he may keep his *Christian-Liberty* safe enough from being plundred; and there

there also he may *Lock* up his *Private* Opinion, when the *Broaching* of it may *Offend*, but cannot *Edify*. But what's this to a *Publick Constitution*? When the Authority of Prudent and Careful *Governours* has established *Rule* and *Order*, if it be in my Power, I hold it my Duty to defend them. In calling the *denial* of this *Gospel Truth*, *a Work of Darkness*, *Meisner* saies no more than *Calvin* doth, whose words are these: *Necessitate servandæ Legis obstringi piorum conscientias, & silentio sepeliri Libertatis Doctrinam: hæc erat indigna merces Unitatis.* Ad *Galat.* 2. 14.

See 2 Mac. 6. 24. &c. *Multa sunt quæ de se, seu natura sua sunt Adiaphora: & licent quidem, sed dedecent, quia viro probo indigna, quia viro sunt incongrua Christiano.*

He has no Patience at his *own* Suspicion of *Meisners* Sawciness, for here he charges him, with *giving the Lye* unto the Fathers especially to St. *Chrysostom*, who sayes, that St. *Pauls* advice to the *Romans*, was not *Dissimulation*, but *Condescention* and *Dispensation*.

pag. 159.

Her's *Ignoratio Elenchi*, the *Reconciler* snar'd in his own *Fallacy*; for we are discoursing, what is fit to be done under the State of Christianity, where the *Church is daily setled* by Authority, with Convenient *Liturgy* and *Discipline*; but the *Reconciler* carries us back to reflect upon what was rather *conniv'd* at than

Esta-

Eſtabliſh'd, what was *tollerated by Condeſcention* and *ſpecial Diſpenſation*, when the Church was in her *Non-Age*.

This is juſt as if upon an Enquiry what *Orders* were given out to be obſerved, and what the *Cuſtom* and *Practice* was when the *Temple* was Erected, and God's *Solemn Worſhip* ſetled and performed in *Jeruſalem*, I ſhould run back, and give him the *Hiſtory* of what was *Permitted* in the *Wilderneſs*

But it may be a Queſtion, whether the *Reconciler* does perfectly underſtand what St. *Chryſoſtom* means by *Condeſcention* and *Diſpenſation*; for St *Peters* diſſembling at *Antioch*, He calls a *Diſpenſation*, as *Maſſutius* has obſerved of him, *Et duo, inquit, per Diſpenſationem agebat Petrus: Alterum, ne offenderet eos qui erant ex Circumciſione: Alterum, ut Paulo juſtam præberet occaſionem increpandi. Unde et Paulus Objurgat, et Petrus ſuſtinet, ut Dum Magiſter objurgatus obticeſcit, facilius Diſcipuli mutarent Sententiam.* 'Two things, ſaith he, St. *Peter* did by *Diſpenſation*: One, that he might not offend 'thoſe of the *Circumciſion*: The other, 'that he might give St. *Paul* a juſt occaſion to reprove him. Hereupon St. 'Paul rebukes, and St. *Peter* bears it; 'that

Chryſoſt. ad Gal. 2. apud Maſſut. in Vit. St. Paul. Lib. 5. Cap. 7.

'that while the *Master* takes his chide-
'ing with a meek & humble Silence, the
'*Disciples* may the more easily be brought
'to change their Opinions.

By the *Reconcilers* Doctrine St *Pauls* Rebuke was a rash Affront, for St. *Peter* was not *Blame-Worthy*, the *Dissimulation* of his Belief, was out of *Condescention* to the *Jews Weakness*, his practice was a *Dispensation*, and fit for his Successors, and all worthy Governours to imitate. And it would make good *Hierom's* Argument, *Cur damnasset in altero* Paulus *quod sibi laudi ducit? nam gloriatur se Judæis factum esse Judæum*, 1 Cor. 9. 20. But Mr. *Calvin* Answers, *Longe aliud* Petrum *feciisse. Neque enim aliter se accommodabat Judæis* Paulus, *quam salva Libertatis Doctrina.* Calvin *ad Galat* 2. 11.

But whether *Commiseration* should out-weigh the *peace* of the *Church* and of a good *Conscience*, (as the *Reconciler* would have it) whether the *Bowels* of Compassion towards such as call themselves *weak-brethren*, be sufficient to *supersede* all the obligations that lye upon Christian Governours, to *advance God's* Glory in the *Settlement* of his *publick* Worship, I shall leave them to consider, who are so highly concern'd in it.

If

If we may believe the *Assembly of Divines*, the *Civil Magistrate* hath Authority, *and 'tis his Duty to take Order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and intire, that all Blasphemies and Heresies* (which include *Schisms* too) *be suppress'd, all Corruption and Abuses, in Worship and Discipline, prevented or reformed, and all the Ordinances of God duly Setled, Administred and Observed.* This is the *Magistrates* Duty, according to the Faith of the *Presbyterians*, & who shall acquit them from it? *It is Mercy*, sayes Mr. *Hales*, *to pardon wrong done against our selves, but to deny the Course of Justice to him that calls for it,* [& much more when God calls, by whom *Kings Reign and Princes Decree Justice*] *and to protect Offenders* [against his *Publick and Solemn* Worship] *may peradventure be some inconsiderate Pitty, but Mercy it cannot be.*

Confession of Faith, cap. 23. *Num.* 3.

Serm. on Rom. 14. 1. *in Fine.*

Peccatum in Deum Vocatur, quod imediate in Contumeliam Dei redundat. P. Martyr. *in* 1 Sam. 2. 25.

In *His* Answer to another Argument, (as he calls it) I must observe many things; First the *Distinction* between *Natural* and *Christian* Liberty, He found in the *Verdict* (pag. 125.) and I am apt to believe he took it upon Trust from thence, because I have not observed him so skilful or ingenious, as to use

uſe *Diſtinctions*, when there was juſt Cauſe for it; and becauſe he takes it up here *Impertinently*, for no Reaſon in the World, but to *Cavil* at it, and that he does *Twice* for failing.

Secondly, Whereas he ſaith, the *Diſ-* pag. 160.
ſenters would put no *reſtraint* upon others, as to the *Ceremonies* in Conteſt, but only crave a *Freedom* or *Indulgence* to themſelves; herein I believe (as we ſay) he *Reckons without his Hoſt*. No man that has read their *Books*, or obſerved their *Practice*, or ſeen their *Publick Ordinances*, can believe it; And *I* doubt whether upon *Second* Thoughts, the *Reconciler* will believe it himſelf. In their *Ordinance* of *January*, 1644, the *Presbyterian* Lords and Commons did declare, *That they judged it neceſſary, that the Book of Common-Prayer be aboliſhed, and the* Directory *for the* publick *Worſhip of God eſtabliſh't and obſerved, in all the Churches within this Kingdom*; And, *Auguſt* the 29. 1648. *They Ordain'd, that all Pariſhes and Places whatſoever, within the Kingdom of* England *and Dominion of* Wales (*as well Priviledg'd Places and exempt Juriſdictions as others*) *be brought under the Government of* Congregational, Claſſical, Provincial, and National

Aſſem-

Assemblies, Provided that the Chapels, or places in the House of the King *and his* Children, *and the Chappels, or places in the Houses of the* Peers of this Realm, *shall continue free for the Exercises of Divine Duties according to the* Directory, *and not otherwise.*

Thirdly, His Answer is in Effect no 'Answer at all; For he sayes, First *the* 'Argument it self pleads strongly upon the 'Principles acknowledged in it, *against* 'the Impositions of Superiours, and even 'against all Vowes made by us, concerning 'any thing *indifferent*: For both these 'things do put a Necessary *Abstention* & 'Restraint upon us, as to the use of these 'things: If therefore, sayes he, by so 'doing they betray our Liberties, *Dis-* 'senters ought not to yield to them, nor 'should good Christians, by a *Vow* re-'strain themselves from the *Free use* of things *Indifferent*; Secondly, He sayes the Argument is *Evidently Contradictory*, both to the *Doctrine*, and *Practice* of St. *Paul.*

In Answer to which I must observe, that he still abuses his Reader by his *Sophistry*, how else could he bring in *Personal Vows*, &c. into his Answer? Among *Orthodox-Divines* who hath ever

Questioned

Queſtioned, whether a man that is *Compos Mentis*, might not reſtrain his *own* Liberty, and that as well by a *Solemn Vow*, as a *Prudent Reſolution*? Or, who ever denied the Power of *Governours*, to reſtrain the Liberty of ſuch as are under their *Juriſdiction*? Tho he's confident enough to give the *Lye* to any thing, yet I hope he will not charge the *Rechabites* with *Folly*, nor their Father with *Superſtition*; And if the Sons did add their own *Vow* to their Fathers *Command*, I know no harm in it, I'me ſure God does highly *approve* of their *ſtrict* Obedience to the *Impoſition* of things *Indifferent*.

The not uſeing of our Chriſtian Liberty renders us not the worſe; and therefore we may Lawfully not uſe it, when by *Superiours* we are reſtrained from the uſe thereof. *Prot. Recon.* p. 131.

But to return and ſhew, that the *Reconcilers* Anſwer is *Trifling* and *Impertinent*, not contradicting *Meiſners* Argument. This I prove by *Argumentum ad Hominem* in this manner.

That Argument which *Pleads ſtrongly againſt the Impoſitions of Superiours*, that Argument the *Reconciler* does not contradict: But *Meiſners* Argument *pleads ſtrongly* againſt the *Impoſitions of Superiours*. *Ergo*. The *Major* is evident, becauſe the *Reconciler* himſelf, pleads as ſtrongly as he can, againſt the Impoſitions of Superiours; therefore he does

not contradict *Meisners* Argument, which, he saies, pleads so strongly against them; the *Minor* is the *Reconciler's* own Acknowledgment, as the Reader may observe in his Words, above mentioned.

2*ly*. The *Reconciler* contradicts himself, and *yeilds* the *Cause* to his Adversary; this is Evident to the *Indifferent* Reader; for if *Meisners* Argument is *evidently contradictory* both to the *Doctrine* and *Practice* of St. *Paul*, as he saies it is, *Page* 161. then the Argument which *pleads strongly against the Impositions of Superiours*, is *Contradictory* both to the *Doctrine* and *Practice* of St. *Paul*; and consequently, both the *Doctrine* and *Practice* of St. *Paul*, are for *the Impositions of Superiours*, which is the thing we contend for.

Here he inculcates again the *Necessity* of abstaining from some *Meats*, and the observing some *Dayes*, for fear of offending the *Weak Brethren*; Indeed the Apostle's expression runs very high of not eating Flesh, (which is one of his *two* Instances,) But does he say the same things of the *Time* of God's Worship? Does he say it is good not to *Regard a day* to the Lord, whereby my

Rom. 14. 21.
1 Cor. 8. 13.

Brother

Brother *Stumbleth*, or is *Offended*, or made *weak*? Wherefore if a *day* make my Brother to *Offend*, I will never regard a *day*, never observe the *Lords day*, never Perform any *Solemn* Worship, or Service to Almighty God, *while the World ſtands, leaſt I make my Brother to offend*. To take up ſuch a Reſolution, ſavours of too much *Prophaneneſs* to be Juſtified; and this I hope will convince the *Reconciler*, that in the *Parallel* Inſtance of *Meats*, the Apoſtle was a little *Hyperbolical*, as was formerly obſerved.

After a great deal of ſhuffling and trifling for *two* or *three* Pages together, to no purpoſe, but to make a *Noiſe*, and ſhow his *Confidence*, he owns the Truth at laſt, that the Apoſtle came to a Point, and *Poſitively* declar'd againſt *Circumciſion*, when the *Falſe-Teachers* would have obtruded it as *Neceſſary to Salvation*. And whatſoever his *Practice* was, out of *Condeſcention* and *ſpecial Diſpenſation*, while the Church was any where in *Planting*, yet 'tis evident, where-ever the Church was *Organized*, and ſetled with *Governours*, *Laws* and *Diſciplines*, There he gave ſevere *Rules*, as well againſt thoſe *Jewiſh Diſſenters*, Pag. 165

as the *False Apostles* which seduced them.

This is easy to be observed in his Epistles to the *Corinthians*, the *Galatians* and *Colossians*: Nay he commands the *Governours* of the Church to *stop their Mouths*, who attempted to corrupt the *Simplicity of the Gospel*, by joyning their *Traditions*, *Distinction of Meats*, and *Legal Ceremonies* with it. And St. *Augustine* saies expresly, that the Opinion that some *Meats* would render them *Unclean* that eat them, was againſt *the Faith* and *sound Doctrine*; and he proves it to be wicked and *Heretical*, from the words of St. *Paul* to *Timothy*.

Hyperius & Calixtus ad Tit. 1. 11.

Epist. 119.

1 Tim. 4. *in Principio.*

From these and sundry other Evidences it may appear, that although St. *Paul* in matters of *Indifferency*, did sometimes both *Advise* and *Practice*, out of *Condescention*, and *special Dispensation*, yet he came to a *Standing-Rule* at last, and 'twas no less his *Judgment* than his *Practice*, that such things were *finally* to be *setled* by *Authority*.

Lastly, the *Reconciler* having shuffled aside some other of *Meisners* Arguments, he concludes with that drawn *ab incommodo*, which he endeavours to *Baffle*, by putting it into the Mouth of a *Strong Christian*

Christian among the *Romans*; but that Argument concerns the *State of a setled Church*, and is *Pleadable* only, by such Persons as are *Conformable to the Constitutions of it*, and this the Reader that has but half an eye, and a few grains of Discretion may observe. But if you deny the *Reconciler* his groundless *Suppositions*, and what he vainly *beggs*, you deflower the *Beauty* of his whole *Harangue*, which consists not so much in *Truth* as *Plausibility*. To conclude this *Rencontre* in behalf of *Meisner*; I have proved already, that the Christians at *Rome* were not yet *Incorporated*, that they had no *Establishment*, by *Laws*, *Discipline* and *Government*; St. *Paul* for some weighty Reasons no doubt, was pleased to *Defer* this *Settlement*, till his *coming*, which they say, was the *very next Year* after the Writing of this *Epistle* to them. *Anonym. Paraphrase and Annotations* on the 2 *Cor.* 11. 13. Note the *second*.

In the mean while, he directs them *as Private Persons*, how they should demean themselves towards one another; This Mr. *Hales* himself was convinced of after some Meditation upon that Text, *Him that is weak in the Faith*, &c. *Sermon* of Rom. 14. 1. *in fine.*

&c. *Rom.* 14. 1. Wherefore having laid down the Method of his Discourse, tho he resolved, after he had given an Account; First, *Who those weak ones are of whom the Apostles speaks*; And Secondly, *who those Persons are, to whom the Precept of entertaining is given*, having named two, the *Private Man* and the Publick *Magistrate*, tho he had promised some *Instruction* for the *Publick Magistrate*, yet upon second Thoughts, with the *Pardon* of his *Audience*, he takes Leave *to break his Promise*, and gives this Reason for it, *Because* (saith he) *I suppose this Precept to Concern us, especially, if not only as Private Men, and that in case of Publick Proceeding there is scarce room for it: Private Men may pass over offences at their Pleasure, and may be in not doing it, they'l do worse: But thus to do, lyes not in the Power of the Magistrate, who goes by Laws, Prescribing him what he is to do.*

By this time *Meisner*, I hope, may be set at *Liberty*, and in a condition *to keep the Field.* But being obliged to the *Reconciler* more than a little, for some *Civil Intreaties*, Dr. *Womock* is loth to die in his Debt upon that account, and commands me to pay that *Score* for

for him. Wherefore I beg of him to consider.

1. Whether in his Attempt to *overthrow* the *Practice* of *Uniformity*, he does not contradict the *Grammatical Sence* of Scripture, and the Judgment of the most *Learned and Pious Protestants*? For whereas 'tis alledged, that *Unity of Judgment*, and *Uniformity of Practice*, are not onely desireable in themselves, but also required by those Scriptures, which *Conjure us by the Name of our Lord Jesus Christ, to be perfectly joyned together in the same Mind, and in the same Judgment*, and that we may the Better prevent *Schisms, to walk by the same Rule, and to speak the same Thing; that we may with one Mind, and one Mouth Glorifie God, even the Father of our Lord Jesus Christ.* 1 Cor. 1. 10. Philip. 3. 16. Rom. 15. 16.

This *Reconciler*, to *elude* this Evidence, tells the *Reader*, if these Places be considered *seriously*, they will be found not to exhort so much (which if he had spoken *Congruously*, and made good *Syntax*, should have been not at all) *to Unity of Judgment*, but *of Affection*, not to *Uniformity*, but to *Unanimity*. But for the *Primitive Christians* we are well assured, that they were not only *of one Heart, and of one Soul*, which Pag. 320.

implies their *Unanimity*, but also, that *they continued stedfastly in the Apostles Doctrine and Conduct*, (which was the *Fellowship* of Pastour and Flock) *and in breaking of Bread, and in Prayers*; which implies their *Uniformity in all Offices of* Church *Communion*.

Acts 4. 32. C. 2. 42.

And *Gualter* upon the Apostles Prayer for the *Romans*, [*Now the God of Patience grant you to be like-minded — that ye may with one Mind, and one Mouth Glorify God*] hath this Observation, *Servit Locus iste jis confutandis, qui ut omnibus Homines Commodi videantur, omnes quoque Religiones aut cultus Divini Formas probant*. 'This Place, saith he, serves 'very fitly to confute them, who, that 'they may seem compliant to Men of 'all Humours, do also approve of *all* '*Religions*, or *Forms of Divine* Wor'ship. And by his Writings it appears, that *Trimmers* and *Phanaticks* are of the *same* standing, and came *early* into the Church, after the *Reformation*; and he observes another Practice of theirs, which may be no less worth our Notice, *Ubi Papatus regnat*, saies he, *In those Places where the Papacy Reigns, these men do scarce ever appear, or at least, never set their hands to the purging of Religion*,

Gualter. Ad Rom. Hom. 87.

and

and freeing it from Superstition; But assoon as ever any Reformation is begun, and the Liberty of the Gospel takes Footing, thro' the Care and Pains of Pious Ministers, then they Creep in without delay, Give disturbance to the Church while it is young and tender, Et Ministris adhuc cum Superstitione & Idolatria Pugnantibus nova Certamina excitant; *And while the Faithful Ministers of Christ are yet in Conflict with Superstition and Idolatry, they step in also to contend, and make fresh assaults upon them.* If these Men think themselves obliged *under Peril of Damnation*, as they pretend they are, *to Exercise their Gifts*, where *Ignorant* or *Seduced* Souls may stand in need of their Ministry, I wish their *Zeal* would carry them into *France* or *Italy*, to set up *Conventicles* there, and discharge *that* Duty.

Idem, Hom. 90.

2. Let me intreat this *Reconciler* to Consider, whether he does not Style himself the *Protestant-Reconciler* by a Figure? For there seems to be an *Antiphrasis* in the Title; because the Book speaks a *Design*, and looks like an *Attempt* to set the *Governours* and *People* together by the Ears, in that it represents the one *Untractable*, and the other it proclaimes *Rigorous*.

3. Let

3. Let me intreat him to consider, whether, when he meditated to *Compile* his Book, he did not walk upon the *Borders* of the *False-Prophets*, and borrow some of their *untempered Morter*, to *Daube* up the *Dissenters* Walls and Breaches? *Erigebant Populum Falsa Doctrina quam ornabant Lenocinio verborum*; saies *Lavater*. And has he not borrowed *Lime* and *Sand* from the *Morals* of the *Jesuites*, especially those two Miraculous *Principles*, as *Montaltius* calls them, which enables them to work such *Wonders*, I mean, the Doctrine of *Probability*, without which *his Book* would be utterly useless; and the Doctrine of *Directing the Intention*, without which, he durst never Attempt either to *Justifie* or *Excuse* the Practices of his *Party*?

Ezek. 13. 10.

In Ezek. *Homil.* 46.

4. Let me intreat him to consider, whether he has not taken up the very *Methods*, which St. *Paul* tell us were us'd by the *False Apostles*, who caused *Divisions* and *Offences*, *Schisms* and *Scandals*, contrary to the Doctrine which had been taught; *And by good Words and Fair Speeches, deceived the Hearts of the Simple?* In which last words, the Apostle gives a double *Character* of the

Rom. 16. 17. 18.

False

False Teacher or *Impostor*, First He is χρηστολογος, who is one that *Promises much in Words, but indeed performeth nothing*; Again, he is one, *whom if you heard him speak, you would be ready to say, that he was much more Solicitous for you and your Interest, than for himself.* The Apostle sayes also, that he does, *wonderfully Applaud, Commend, and Flatter, Bless and Divine happy things, to delude easy and well-meaning Souls, with a pretence of Piety*; He calls them, *Mentium Reductores*, φρεναπάτοις: *Hi Summi Artifices sunt in Fallendo, qui norunt etiam mentem ipsam a Vero alienare*: These are excellent Artists in deceiving, and skilful to alienate the very mind it self from Truth, saith *Hyperius*: They have a *double* Art to deceive, saith *Melanchthon*, First, to apply themselves to the *Lusts and Humours* of the People; and by this means they deceive the *Vulgar*; but they have another Art to impose upon the *Wiser* sort, *Quod adferunt Erudite Cogitata, quæ non abhorrent a judicio Rationis*: When "they craftily suggest such Sentiments "as seem not altogether unreasonable.

Vide Bezam *ad Locum.*

Hyperius ad Tit. *cap.* 1. 9. *Mel. Ad.* Rom 15.

In short, the *Reconciler* has put himself upon the *Stage* to shew his *Tricks* of Activity, to play *Hocus Pocus*, or

Handy

Handy Dandy with the Church of God. In *This* Book he has Acted the part of *Terra Filius* to gratify *Dissenters*, and men of that *Lower Level*. In the next 'tis expected he should entertain, if not *Caresse*, our *Governours*; what a *Name* will he purchase to himself by this *Achievement*? I know no such standing Officer as a *Prævaricator Theologicus*; but if he comes off cleverly, for ought I know, he may gain the Title by a *Popular Creation*: and so I leave him to the Honour of his *New Conquests*.

I had some hopes that my task had now been at an end: But while the *Reconciler* was in pursuit of *Meisners* miserable *Trifles* and *Fooleries*, as he is pleased to call them, it came into his mind to have another fling at Dr. *Womock*, and that he might do it the more cleverly, he reserves a part of *Meisners* discourse, and (concealing the true *Author*) entitles Dr. *Womock* to it, in his *Margent*, and then falls in upon it, as we shall observe presently.

Prot. Recon. p. 335. *and Verdict.* 274. The Argument of *Meisner*, the *Reconciler* turns into an Objection, and it runs thus: *All change is dangerous in Church and State, no man can see what disturbance may follow upon an inconsiderate*

the variation in things where such Christian Priviledges and publick Authority ought to be own'd and preserved inviolable, what doubts may arise upon such a change, and what confusion may follow it, who will take upon him to determine?

To this the *Reconciler* returns a fourfold Answer. *First* he saith, to call the *Ceremonies Inoffensive*, the variation of them *inconsiderate*, to say that they are *Christian Priviledges*, is to affirm what never can be prov'd.

Here the Reconciler is so kind to leave out Authority, *but 'tis a Question whether he would have it preserved inviolable.*

To this I Reply, 1. That our *Christian Liberty*, in the *Use* or *Forbearance* of such things as were restrained by the Law of *Moses*, is no doubt a part of our *Christian Priviledge*. 2. The *Verdict* told the *Reconciler* three lines before; [*Good Order is not kept in tumultuous Alterations*] and I hope he will allow *such* to be call'd *Inconsiderate*. I shall now add, that whatever alteration is made, upon *such* Motives, is no more *Inconsiderate* then the *Mariners* casting his goods into the Sea in a time of Storm and Tempest.

3. That the *Ceremonies* are *Inoffensive*, is no hard matter to prove. (1.) *Inoffensive* in their own *Nature*, and for this we have the *Apostles Judgment* and *Determination*

mination; and he quotes our *Saviours* Authority for it. *Rom.* 14. 14. *I know and am perswaded by the Lord Jesus, that there is nothing unclean of it self*, (i.e.) *Unlawful*; therefore *Inoffensive*. (2.) They are *Inoffensive* to the *Judicious* and sound *Christian*: This is sufficiently asserted by the same *Apostle*. Rom. 14. 2. *One man believeth* (i.e.) Novit & persuasus est: *He knows and is perswaded*, that he may eat, and use all *Indifferent things* without sin. See also, 1 *Cor.* 8. 7, 11. *Psal.* 119. 165.

Psalm. 119. 165.

When we call the *Ceremonies Inoffensive*, we mean that they give no just Occasion of *Offence* to discreet and sober Persons. (4.) If the *Reconciler* will needs understand it of *Offence taken*, so the *Law* of God is a *Scandal*, and *Offensive*; because it is an *Occasion* of sin, and yet 'tis not *Evil in it self* for all that, as the *Apostle* tells us, *Rom.* 7. 7, *to the* 14. *Scandal* properly is, *Malæ rei exemplum ædificans ad delictum*, 'tis the example of an Evill thing, which does encourage and build up to Sin: *Bonæ enim res*, (saith *Tertullian*) *Neminem Scandalizant, nisi malam mentem*. Good things offend none but an Evil mind.

De veland. Virg. c. 3.

Here

Here I cannot but take notice, how fiercely Mr. *Baxter* argues against the *Laws* of our *Superiours*, and the *Reconciler* applauds him for it, though it has at least, an equal force against the *Laws* of God. When (saith Mr. *Baxter*) *they first make their Laws, they know that some will obey them, some will not; if then they think that many will incur the guilt of sin unto Damnation by their Disobedience, they must have something of greater worth than the souls of those men to encourage them to make those Laws; for had there been no such Laws, there would have been none of that Transgression, and consequently no Damnation for it.* This is Mr. *Baxters* Argument. *Prot Recon.* p. 327. 328.

In like manner I can argue thus, when God first gave the Law or Command, *Let every Soul be subject to the higher Powers: for they that resist shall receive to themselves Damnation*; and again, when he tells us, that *Strife, Seditions, Heresies*, are the *Works of the Flesh*, and *they that do such things shall not inherit the Kingdom of God*; and therefore *charges us to obey them that have the Rule over us, and to submit our selves* upon peril of Damnation: I say, when *God* first made these *Laws*, he knew some would Rom. 13. 1, 2.

would obey, and some would not; if then he thought that many would incur the Guilt of sin unto *Damnation* by their *Disobedience*, he must have something of greater worth than the souls of those men to encourage him to make those *Laws*; for had there been no such *Laws*, there would have been none of that *Transgression*, and consequently no *Damnation* for it. This is *Parallel* to Mr. *Baxters* way of arguing, and our *Reconciler* is much taken with such weak & *Popular* Reasonings.

Rom. 9. 20. I could Reply with the *Apostle*. *Nay but, O man, who art thou, that disputest with God?* But I will tell these men, that God, *though he gave his only begotten Son to Redeem Souls*, yet having set up a Ministry in his Church to guide their feet into the way of Peace, He has something of greater worth, than such *Stubborn* and *Disobedient* Souls *as neglect so great Salvation*; that is, his *own Glory*, and the *Authority* which he has *delegated* unto his *Vicegerents* and *Stewards*, and establisht for the more regular Government of the World; and it is *that* Glory of God, which *Governors* do and are obliged to *aim* at, and *this* Authority, which they are concern'd to *maintain*, to that effect. The

Luke 19. 27. Prov. 1. 20. to the 32.

The *Reconciler* goes on: The *Question who can tell?* may be answered by another *Question*, which he puts thus. 'Who 'can tell what doubts may arise, and what 'Confusion may follow upon the refusal to 'abate these Impositions?

'But in the mean time this (he saith) 'is certain, That whilest our *Schisms* and 'Contentions about these *Trifles* do continue, *Religion* is Blasphemed, the *Atheist*, and *Sceptick*, is gratified, the *Jew*, 'the *Gentile*, the Weak *Christian* is offended, the *Protestant Religion* is Reproacht, 'and *Popery* gets great advantage; 'the *Church* and *State* are indangered, 'the *Peace*, *Unity*, *Charity*, *Edification of* 'the *Church is much* Obstructed, and 'what mischief, equal to all, or any of 'these things, can follow from an inconsiderable Variation in a *Ceremony*, or 'an *Expression* used in the *Liturgy*, it is 'not easy to conceive. To which 'tis Answered.

1. That the *Mischiefs* which will ensue have been mentioned already; Reason may suggest *the rest, and Experience, has taught enough* of it to very *Idiots*.

2. The *Mischiefs*, which he reckons up in this place, are wholly from the

Dissenters Contention and *Schisme*, not at all from our *Governours* Impositions, which are the Churches *Settlement*: 'tis their *Disobedience* that is *Malæ rei exemplum*, as *Tertullian* calls it, *the ill example*; and that's the *Scandal* to all the Parties mentioned.

3. And that, he confesses, is about *trifles* and an *inconsiderable* Variation in a *Ceremony*, or an *Expression* used in the *Liturgy*; and are not *they* excellent Christians, that will gratify the *Atheist* and the *Sceptick*, *offend* the *Jew* and the *Gentile* and the *Weak Christian*, bring a *reproach* upon the *Protestant Religion*, give advantage to *Popery*, endanger the Peace of *Church* and *State*, Obstruct Unity, Charity, Edification, and what not, by contending with *Authority* about *these* things, wherein doubtless 'tis their Duty to submit, and conform?

4. His Question: *Who can tell what doubts may arise, and what confusion may follow upon the refusal to abate these Impositions?* carries the face of a *threatning* in the *Mask or Vizor* of a Question. I remember one of His *Majesties Royal Ancestors* had a very witty and significant *Motto* upon his *Coine*: The *Thistle* incir-

incircled with this inſcription, *Nemo me impune Laceſſit.*

Tho the *Roſes* of *York* and *Lancaſter*, are *withred* in their *Old Stock*, and have loſt their *Scent* and *Prickles*; yet the *Engliſh Lyon* is not at all diſarm'd: If he be *rouſed* up by *Threats* and *Tumults*, he may find *Courage* as well as *Power* to cruſh all the *force of Schiſm and Sedition.*

His *Second Anſwer* (as he calls it) is in the words of the Judicious Lord *Verulam* (who ſaies) *Surely every Medicine is an Innovation, and he that will not apply new Remedies muſt expect new Evils; For time is the greateſt Innovator, and if time of Courſe alters things to the worſe, and Wiſdom and Counſel ſhall not alter them to the better, what ſhall be the end? A froward retention of Cuſtom is as turbulent a thing as Innovation.*

And here's, break my Head, and give me a Plaiſter: But [*He that will not apply new Remedies, muſt expect new evils*] is a little *Prepoſterous*; the *new evils* ſhould appear firſt, and then we ſhould think of the Application of *new Remedies.* Here's a pretty *Lepid Knack* of fancy out of a great *Magazine* of Reaſon: But they are not the Diſeaſes of a *Crazy* Body, that

we are to Administer to; 'tis the *Distemper* of a profane mind, *Irreverence* in Gods Publick *Worship* and *Service*, which calls for our *Care*, if not our *Cure*. To talk of *Innovations* upon this account, has been cry'd out of as an *Abomination*; And for our parts, we are content with such *Remedies* as we find prescribed in Gods own *Dispensatory*, *Bowing*, *Kneeling*, *Prostration* (or what are allyed to such *Institutions* and *Practices* as are *Warranted* by examples in Holy *Scripture*) These are suggested by the Light of *Nature*, and were in use *before* the *Law* (*Micah* 6. 6.) They were in use *under* the *Law* too (*Psal.* 95. 9. *Dan.* 6. 10. *Luk.* 22. 41.) they were still prescribed under the *Gospel*, *Act.* 7. 60. c. 9. 40. *Eph.* 3. 14. *Apoc.* 4. 6. 7. Chapters; and they will keep their *force* and vertue to the *Worlds* end, *Isa.* 45. 23. *Rom.* 14. 11. to what purpose therefore should we seek for new *Remedies* in this case? Is Gods mind changed? Or has Jesus Christ repeal'd his *old* and given us *New* Rules of *Decency* and *Order*? There's no ground or Colour for such an Imagination. What shall we say then?

This *Reconcilers Phantasie* has been wandring *in the New Atlantis*, *and the Climate*

Climate was ſo hot, it brought him into a *Calenture*, and that makes him *Thirſt* ſo much for the *Julip* of a *New Remedy*, and his *Appetite* will not be ſatisfied till he takes a *ſurfeit* of Novelties.

His *Third Anſwer* is this: The *Change here pleaded for* (ſo he profeſſes that he pleads for a *Change*, and no doubt he has had his *Fee* for his pains; or if the Party has not done it, his *Governours*, whom he endeavours to take down, are indebted to him for it) This is his *Plea*; the *Change* doth ſignify no more than a change of *Habits*, and *Faſhions*, and of ſome Old *Cuſtom* which has been found *Irrational* or *Inconvenient*, and if this be very dreadful to the *State*, all our *Laws* concerning the alteration of them may be ſo: Or if for the advantage of our Trade, or our Eſtates, or for the benefit of the Subject in reference to his temporal Concerns, we doubt not to make alterations in thoſe kinds, why ſhould we ſcruple to make alterations in ſome few Circumſtances, reſpecting Worſhip, for the preventing of the ruine of innumerable Souls?

Here the *Reconciler* talkes at ſuch a rate, as if he had an inclination to put in to be the *Maſter* of the *Ceremonies*; but he

must not take upon him to give *Laws* in that Case He must be so *modest* and good in his *Office* (if he intends to continue in it) as to leave it to the Wisdom of our *Governours* to observe when the *Habits* and *Fashions* and *Customs* are either *Irrational* or *Inconvenient*, and then no doubt they will do their own work, tho they take not him into the *Consult* about it: But as he prefers his *own* and the *Peoples* Judgment, before that of their *Rulers*, so he doth in several places more than insinuate, that 'tis the *Governours* duty to *Comply* with, and follow them, rather than they should *submit* to their *Governours*.

v pag. 324. 327. 329.

2. By his Change of *Habits*, we may see he loves to follow the *Fashion*, when 'tis taken up, at the wrong end of *Civility*, among the *Common People*; And by his *Alterations* for Advantage of *Trade*, we may take *Measure* of his Religion, and observe his gain is *Godliness*, and that the Sect of false Prophets is not quite extinct, of which St. *Peter* gives the People fair *Warning*, when he tells them, that through *Covetousness with feigned words, they should make Merchandise of them.* But I must tell *him* and *them*, That to *prevent their ruine*, they

2 Pet. 2. 3.

must

muſt do as *all good Chriſtians* have done and do to this very day, *obey the Commands and Impoſitions of God and his Vicegerents.*

His *Fourth* Anſwer to Dr. *Womock* (which in Truth is to *Meiſner*) is but an *Interrogation*; and he is full of ſuch kind of ſuggeſtions; *Can any man Imagine*? Is another of the ſame *Topicks*? and theſe go for Arguments; and indeed he concludes as Poſitively from them, as if he were at *Queſtions* and *Commands* with his *Superiours*: His preſent *Queſtion* is this.

Is it not apparent from what hath been diſcourſed, that there has been as great an alteration, both as to Ceremonies, and other matters contained in the Liturgy of Edward the *Sixt*, without the leaſt Confuſion; why therefore may not the like alterations be now made without Confuſion? This is a doughty Anſwer: But,

It verifyes the *Obſervation* of that Wiſe and Learned *States-man* above mentioned, and confirms the *Ground* of our *Governours* Refuſal to make any more Alterations: For grant *one* thing, yet that ſhall never ſatisfie, but only give the *Party* Encouragement to ask more; and they will never give over, till they

have turned the *Liturgy* and *Government* out of Doors, to bring in their *New Model'd Service* and *Diſcipline*. This our *Reconciler cannot chooſe but acknowledge*, if he has any Modeſty or Love of Truth, or has taken notice of what has been a doing this *Fourty Years* laſt paſt in theſe *Kingdoms*.

I think Dr. *Womock* is no further concerned, either by *Name* or by any other particular Reference to his *Verdict*, in this *Proteſtant Reconciler*: But becauſe I obſerve he makes very great uſe of the *Reverend* Dr. *Jeremy Taylor*, I think fit to give one Caution to the Reader: He was a very Learned man for whom I had a great *eſteem*, not only becauſe he had a particular *kindneſs* for me, but becauſe he was a *rare* Perſon; For he was a man of great Reaſon, and of as great a *Phantaſie*, and *this* being the *Lighteſt* part of him, 'twas no wonder, if ſometimes it got *uppermoſt*.

'Twas the Reverend Dr. *Hammonds* Obſervation of him; that whatever *Argument* he undertook, he would *drive* it as far as was poſible to make it *goe* (we have an Inſtance in his diſcourſes about *Original Sin*) and when he wanted *Strength* of *Reaſon*, he would endeavour

vour to carry it on by ſtrains of *wit* and *Rhetorick*. And indeed having taken up a *Liberty* of *Propheſying*, (which his *Majeſty* of Bleſſed *Memory* was not pleaſed with, tho his deſign therein was to baffle the *Presbyterians*) he could never totally lay it down, till he came to be better *poys'd* and more deliberate; and that was when he came to be made a *Biſhop*. And it had been much more ſeaſonable and uſeful for our *Reconciler*, to have commended thoſe ſober *Advices* which he gave to his Clergy, at his Viſitation, then to have taken ſo much pains in gleaning out of his *Ductor Dubitantium*, ſuch matters as (by his ordering of them) ſerve to pervert the hearts of Subjects, and ſet them againſt the *Laws* and *Impoſitions* of their *Governours*, contrary to the *Senſe*, and conſtant *Practice* of that *Excellent Perſon*.

The *Advices* I ſhall offer are much more for the edification of the *Reconciler* and his *Clients*, than all the *Harangues* of *Rhetorick* which he has propounded in his Book, *viz.*

XIV. 'As it looks like flattery and de-'ſign to preach nothing before the *Magi-'ſtrates* but the Duty of their People, and 'their own Eminency; ſo it is the begin-

'ning

'ning of Mutiny to Preach to the Peo-
'ple the Duty of their Superiours and
'Supream; it can neither come from a
'good *Principle*, nor tend to a good *End*.
'Every *Minister* ought to preach to his
'Parish, and urge their Duty: St. *John*
'the *Baptist* told the Souldiers what the
'Souldiers should do, but troubled not
'their heads with what was the duty of
'the *Scribes* and *Pharisees*.

XIX. 'Let no *Minister* be governed by
'the Opinion of his People, and destroy
'his Duty, by unreasonable Compliance
'with their humours, lest as the *Bishop* of
'*Granata* told the *Governours* of *Leria* and
'*Patti*, like silly *Animals* they take bur-
'dens upon their backs at the Pleasure of
'the multitude, which they neither can
'retain with prudence, nor shake off with
'safety.

XLIII. 'Let not the Humours and In-
'clinations of the People be the measures
'of your Doctrines, but let your Doct-
'rines be the measure of their persua-
'sions. Let them know from you what
'they ought to do; but if you learn from
'them what you ought to teach, you will
'give but a very ill account at the day
'of Judgment, of the Souls committed to
'you. He that receives from the People

'what

'what he ſhall teach them, is like a 'Nurſe that asks of her Child what 'Phyſick ſhe ſhall give him.

LVII. 'Let not the Preacher make an 'Article of faith to be a matter of Diſpute; 'but teach it with plainneſs and ſim- 'plicity, and confirm it with eaſie Argu- 'ments and plain words of Scripture, 'but without Objection; let them be 'taught to believe, but not to argue, 'leſt if the Arguments meet with a 'Scrupulous perſon, it rather ſhake the 'Foundation by curious inquiry, then 'eſtabliſh it by Arguments too hard.

We may ſay the ſame for matters of neceſſary duty eſpecially relating to the eighth Commandment.

XXXVIII. 'Never appeal to the Judg- 'ment of the People in matters of Con- 'troverſie, teach them Obedience, not 'Arrogancy; teach them to be humble, 'not Crafty For without the aid of 'falſe Guides you will find ſome of 'them of themſelves apt enough to be 'troubleſome: and a Queſtion put into 'their Heads, and a power of Judging 'into their hands, is a putting it to their 'choice, whether you ſhall be troubled 'by them this week or the next; for 'much longer you cannot eſcape.

LVI. 'Every Miniſter ought to be care- 'full that he never expound Scriptures in 'Publick, contrary to the known ſenſe

'of

How far the Reconciler *has prævaricated herein, let the* Reader *judge.*

of the *Catholick Church*, and particularly of the *Churches* of *England* and *Ireland*, nor introduce any *Doctrine* against any of the four first General Councils; For these, as they are measures of Truth, so also of Necessity.

Of whom speaketh the Prophet *this? Our* Reconciler *pleads for a change of Gestures Habits and Expressions: and these make up the Subject of his Plea.*

LIV. In your Sermons and Discourses of *Religion*, use Primitive, known, and accustomed words, and affect not new Phantastical or Schismatical terms: Let the Sunday Festival be called the *Lords day*; and pretend no fears from the Common use of words amongst *Christians*. For they that make a business of the Words of Common use, and Reform *Religion* by introducing a new Word, intend to make a Change, but no amendment; they spend themselves in trifles, like the barren Turf that sends forth no Medicinable herbs, but store of *Mushrooms*; and they give a demonstration, that they are either impertinent people, or else of a querulous nature; and that they are ready to disturb the *Church*, if they could find Occasion,

Does our Reconciler *doe, this?*

LXI. Let every *Preacher* in his Parish take care to explicate to his People the Mysteries of the Great Festivals, as of *Christmass*, *Easter*, *Ascention-day*, *Whit-Sunday*, *Trinity-Sunday*, the *Annuntiation*

of

of the Blessed *Virgin Mary*; because these *Feasts*, containing in them the great Fundamentals of our Faith, will with most advantage convey the Mysteries to the People, & fix them in their Memories, by the solemnity and circumstance of the day. And (Adv. 25.) he tells them, Men are to be permitted to their own *Liberty*, to the Measures of the *Laws*, and Conduct of their *Governours*.

Let the Recon. *note this.*

To this let me add the Doctrine and Advice of that Pious and Learned Prelate to the Right Honourable the Lords *Spiritual* and *Temporal* and Commons of *Ireland* Assembled in *Parliament May* the 8*th*. 1661.

Dr. Jeremy Taylor *Bishop of* Down *and* Connor.

In his *Epistle Dedicatory*, he tells them 'thus [Men pretend Conscience against 'Obedience, expresly against St. *Pauls* 'Doctrine, teaching us to obey for 'Conscience sake; but to disobey for 'Conscience in a thing Indifferent, is 'never to be found in the Books of our 'Religion.

They teach for Doctrine the Commands of men.

'But Obedience is strong Meat and 'will not down with weak Stomacks. 'As if in the World any thing were ea'sier than to obey: For we see that the 'food of Children is *Milk* and *Laws*; 'The Breast-Milk of their Nurses and 'the

Nothing more easy then to obey.

'the Commands of their Parents is all 'that Food and Government by which 'they are kept from Harm and Hunger, 'and conducted to Life and Wisdom. 'And therefore they that are weak Bre-'thren, of all things in the World have 'the least reason to pretend an excuse 'for Disobedience. For nothing can se-'cure them but the Wisdom of the 'Laws: For they are like Children in '*Minority*; they cannot be trusted 'to their own conduct, and therefore 'must live at the publick Charge, and 'the wisdom of their Superiours is their 'Guide and their Security.

They strain at a Gnat *and swallow a* Camel.

'But (saith he) there are among us 'such tender Stomacks that cannot in-'dure *Milk*, but can very well digest '*Iron*; *Consciences* so tender that a *Cere-'mony* is greatly offensive, but *Rebel-'lion* is not; A *Surplice* drives them a-'way as a Bird affrighted with a Man 'of Clouts; But their Consciences can 'suffer them to despise Government, and 'speak evill of Dignities, and curse all 'that are not of their Opinion, and di-'sturb the peace of Kingdoms, and com-'mit Sacriledge, *and account* Schism *the 'Character of Saints.*—— *For tender con-'science*, I shall not need to say, that 'every

Tender Conscience the pretence of the vilest men.

'every man can eaſily pretend it; for 'we have ſeen the Vileſt part of mankind, men that have done things ſo 'Horrid, worſe than which the Sun never ſaw, yet pretend tender Conſciences againſt *Eccleſiaſtical Laws*: But 'I will ſuppoſe that they are really ſuch, 'that they in the ſimplicity of their hearts 'follow *Abſolom*, and in weakneſs hide 'their heads in little *Conventicles*, and 'places of ſeparation for a trifle; what 'would they have done for themſelves?

If really weak yet not to be diſpenſed but inſtructed.

'If you make a Law of Order, and 'in the Sanction put a clauſe of Favour for tender Conſciences, do not 'you invite every Subject to diſobedience by Impunity, and teach him to 'make his own excuſe? Is not ſuch a 'Law, a Law without an Obligation? May 'not every man chooſe whether he will 'obey or no? And if he pretends to 'diſobey out of Conſcience, is not he 'that diſobeys equally innocent with 'the Obedient; altogether as juſt, as not 'having done any thing without leave, 'and yet much more Religious and Conſcientious? *Quicunque vult* is but an 'ill Preface to a Law; and 'tis a ſtrange 'Obligation that makes no difference, 'between him that obeys, and him that 'refuſes to obey. 'But

'But what course must be taken with 'tender Consciences; shall the Execu-'tion of the Law be suspended as to 'all such Persons? that will be all one 'with the Former: for if the Executi-'on be commanded to be suspended, 'then the obligation of the Law by Com-'mand is taken away, and then 'twere 'better there were no Law made. And 'indeed that is the pretention, that's 'the secret of the business; they sup-'pose the best way to prevent Disobe-'dience is to take away all Laws. It 'is a short way indeed: There shall 'then be no disobedience, but at the 'same time there shall be no Govern-'ment: But the Remedy is worse than 'the Disease; and to take away all Wine 'and Strong Drink to prevent Drunk-'ness would not be half so great a fol-'ly. —— To think of removing the Di-'sease by feeding the humour, I confess 'it is a strange Cure to our present dis-'tempers. —— I desire him (who is of 'that Opinion) besides the calling to 'mind the late sad effects of Schism, to 'remember that no Church in *Christen-'dome* ever did it. It is neither the way of 'Peace nor of Government, nor yet a 'proper Remedy for the Cure of a weak Conscience. For

Where there are no Laws there's no Government.

No Church breaks her Orders to gratify a Faction,

'For the matter of *Giving Offences*, 'what Scandal is greater than that which 'Scandalizes the Laws? And who is so 'carefully to be obſerved, leaſt he be 'offended, as the King? And if that 'which offends the Weak Brother is to 'be avoided, much more that which 'offends the Strong; for this is certain-'ly really Criminal; but for the other 'it is much odds, but it is miſtaken. 'And when the caſe is ſo put, be-'between the Obedient and Diſobedient, 'which ſhall be offended, and one will, 'I ſuppoſe there is no Queſtion, but the 'Laws will take more care of Subjects 'than of Rebells, and not weaken them 'in their Duty, in compliance with thoſe 'that hate the Laws, and will not en-'dure the Government. ——— But 'they that will be always Learning, 'and never come to the Knowledg of 'the Truth, they that will be children 'of a Hundred years old, and never 'come to years of Diſcretion, they are 'very unfit to guide others, and to be 'Curates of Souls: But they are moſt 'unfit to Reprove the Laws, and ſpeak 'againſt the Wiſdom of a Nation, when 'tis confeſs'd that they are ſo weak, that 'they underſtand not the fundamental

Governours are not to be offended whoever be: and the Diſobedient rather than the Dutiful.

The weak not fit to Governors, or to be Guides.

'Liberty which *Christ* hath purchaſed 'for them, but are Servants to a Scru- 'ple, and affrighted at a Circumſtance, 'and in Bondage under an Indifferent 'thing, and ſo much *Idolaters* of their 'Sect or Opinion, as to prefer it before 'all their own Nobler Intereſts, and the 'Charity of their Brother, and the Peace 'of a whole Church and Nation. This 'is out of his *Epiſtle*. In the Body of his Sermon his Doctrine and Advice is this.

'You have no other way of Peace, 'no better way to appeaſe and quiet the 'quarrels in Religion which have been 'too long among us, but by reducing all 'men to Obedience, and all Queſtions 'to the meaſures of the Laws. For 'they on both ſides pretend Scrip- 'ture, but one ſide only can pretend to 'the Laws: And they that do admit 'no Authority above their own to ex- 'pound Scripture, cannot deny, but Kings 'and Parliaments are the Makers and 'proper Expounders of our Laws; And 'if ever you mean to have *Truth and* '*Peace kiſs each other*, let no man diſ- 'pute againſt your Laws. For did not 'our Bleſſed Saviour ſay, That an Oath 'is the end of all Queſtions, and after 'the Depoſitions are taken, all Judges

go

'go to Sentence? What Oaths are to 'Private Queſtions, that Laws are to 'Publick. And if it be ſaid that Laws 'may be miſtaken, it is true; but may 'not an Oath alſo be a Perjury? And 'yet becauſe in Humane Affairs we have 'no greater Certainty, and greater than 'God gives we may not ſeek for, let 'the Laws be the laſt Determination, 'and in Wiſe and Religious Govern-'ments, no Diſputation is to go beyond 'them.

2. But this is not only true in Reli-'gious Prudence, and plain Neceſſity, 'but this is the way that God hath ap-'pointed, and that he hath Bleſſed, and 'that he hath intended to be the Means 'of ending all Queſtions. This we learn 'from St. *Paul, I Exhort that firſt of* 1 Tim 2. 3. '*all Prayers and Supplications, and Inter-'ceſſions, and giving of thanks be made 'for all men: for Kings and for all that 'are in Authority.* For *All*; for Parlia-'ments, and for Councils, for Biſhops, 'and for Magiſtrates: It is for *All*, and 'for *Kings* above *All*. Well, to what 'purpoſe is all this? *That we may lead 'a quiet and Peaceable Life in all Godly-'neſs and Honeſty.* Mark, that Kings 'and all that are in Authority are by

'God appointed to be the Means of ob-
'taining *Unity*, and *Peace*, in Godliness,
'ἐν εὐσεβείαις in all the true and Godly
'Worshippings of God; No *Unity* in *Re-*
'*ligion* without Kings and Bishops, and
'those that are in Authority.

3. And indeed because this is God's
'way of ending our Controversies, the
'matter of Authority is highly to be
'regarded. If you suffer the Authority
'of the King to be *Lessened*, to be *Scru-*
'*pled*, to be *Denyed* in Ecclesiastical
'Affairs, you have no way left to si-
'lence the Tongues and Hands of gain-
'saying People. But so it is, the Kings
'Authority is appointed and enabled
'by God to end our Questions of Re-
'ligion: *Divinatio in Labiis Regis* (saith
Prov. 16. 10. 'Solomon) *In Judicio non errabit os Ejus*,
'Divination and a Wise Sentence is in
'the Lips of the King, and his mouth
'shall not Err in Judgment. In all
'Scripture there is not so much for the
'*Popes* Infallibility, but by this it ap-
'pears there is *Divinity* in the Kings
'Sentence: For God gives to Kings,
'who are his *Vicegerents*, a peculiar
L. 8 *Cod. de* 'Spirit. And when *Justinian* had out
Veteri Jure 'of the Sence of *Julian* the Lawyer ob-
Enucleando. 'served, *that there were* many Cases for
which

'which Law made no Proviſion, he adds, 'If any ſuch ſhall happen, Auguſtum *implo-*'*retur Remedium*, run to the King for 'Remedy; *For therefore God hath ſet the* 'Imperial Fortune over humane affairs, *Ut* 'poſſit omnia quæ noviter contingunt & e-'mendare & Componere & Modis ac Re-'gulis competentibus tradere, that the King 'may amend and Rule, and Compoſe e-'very New-ariſing Queſtion. And it is 'not to be deſpiſed, but is a great Indica-'tion of this truth, That the Anſwers of 'the *Roman* Princes and Judges recorded 'in the *Civil Law*, are ſuch that all Na-'tions of the World do approve of them, 'and are a great Teſtimony how the Sen-'tences of Kings ought to be valued, e-'ven in *Matters of Religion*, and Queſti-'ons of greateſt doubt. *Bona conſcientia* 'Scyphus eſt Joſephi, ſaid the old *Abbot of* 'Kells; a good Conſcience is like *Joſeph's* 'Cup, in which our Lord the King Di-'vines. And ſince God hath bleſſed us 'with ſo Good, ſo Juſt, ſo Religious and 'ſo Wiſe a Prince, let the Sentence of his 'Laws be our laſt *Reſort*, and no Queſti-'ons be permitted after his Judgment 'and Legal Determination. For Wiſdom 'ſaith, *By me Princes Rule, by me They* 'Decree Juſtice; and therefore the Spirit of

Petrus Cellenſis Lib. de *Conſcientia.*

'the King, is a Divine Eminency, and is 'as the Spirit of the most High God. This is the ſolid Doctrine of that Learned Prelate.

The *Reconcilers* dealing by his *Writings* does ſufficiently acquaint us, what we are to expect in the Uſe he makes of all the reſt which he alledges. If they ſpeak againſt the *Laws*, or the *Rites* and *Cuſtoms* of the *Church*, let him produce their Sayings out of ſuch Diſcourſes, as they have profeſſedly made to that effect; otherwiſe their Reproof of *Scandal* in the general does certainly concern, not only *Schiſm* and *Sedition*, but all *ill* examples whatſoever; and particularly *Diſobedience* to the *Impoſitions* of *Superiours*, than which nothing was lookt upon more Scandalous; which our Bleſſed *Saviour* therefore wrought a Miracle to prevent; *Mat.* 17. 27. *Leſt we ſhould offend them*; This *Pareus* underſtands of a *Scandal given*, and obſerves *Scandala cavenda eſſe, etiamcum ceſſione noſtri Juris, in rebus mediis*: That Scandal is to be avoided, tho we depart from our own Right, in things *Indifferent* to that effect; and then eſpecially when Authority calls for our Obedience, which is the very Caſe before us.

But

But the *Reconciler* is of another mind, and according to his Principles these two things must follow.

1. *That Governours are the only Persons that ought not to be fully perswaded in their own minds.*

2. *That Governours are the only Persons that may Lawfully be offended.*

The Address of the House of Commons To the KING, *Feb.* 28. 1663.

After they had declared their Resolutions for maintaining the *Act* of *Uniformity*, and given five notable Reasons why the Kings Declaration from *Breda* could not oblige *Him*, or *Them*, and why he must not be pressed with it any further, They added as followes.

We have also considered the Nature of the *Indulgence* proposed, with reference to those Consequences, which must necessarily attend it.

It will establish *Schism* by a *Law*, and make the whole Government of the Church *Precarious*, and the Censures of it of no Moment or Consideration at all. I.

II. It will no way become the Gravity or Wisdom of a *Parliament*, to pass a Law at one Session for *Uniformity*, and at the next Session, the Reason for *Uniformity* continuing still the same, to pass another Law to frustrate or weaken the Execution of it.

III. It will expose your *Majesty* to the restless Importunity of every Sect or Opinion, and of every single Person also, that shall presume to dissent from the Church of *England*.

IV. It will be a Cause of encreasing Sects and Sectaryes, whose Numbers will weaken the true Protestant Profession so farr, that it will at last become difficult for it to defend it self against them. And which is yet further considerable, those Numbers which by being troublesome to the Government finding they can arrive to an Indulgence, will, as their Numbers increase, be yet more troublesom, so at length they may arrive to a General *Toleration*, which Your *Majesty* hath declared against, and in time some Prevalent Sect will at last contend for an *Establishment*, which for ought can be foreseen, may end in *Popery*.

V. It is a thing altogether without Precedent, and will take away all means of

of convicting *Recusants*, and be inconsistent with the *Methods* and *Proceedings* of the *Laws* of *England*.

VI. It is humbly conceived, that the *Indulgence* proposed will be so far from tending to the Peace of the Kingdom, that it is rather likely to occasion Disturbance.

VII. And on the Contrary, that the asserting of the Laws, and the *Religion* established according to the Act of *Uniformity*, is the most probable means to Produce a setled Peace, and Obedience through the Kingdom; Because, the Variety of Professions in *Religion*, when openly indulged, doth directly distinguish men into *Partyes*, and withall gives them Opportunityes to count their Numbers, which considering the Animosities that out of a Religious Pride will be kept on Foot by the several Factions, doth tend directly and inevitably to open Disturbance. Nor can your *Majesty* have any security, that the *Doctrine* or *Worship* of the several Factions, which are all governed by a several Rule, shall be consistent with the peace of the Kingdom.

And if any Person shall Presume to disturb the Peace of the Kingdom, we do in all Humility declare, That we will for

for ever, and upon all occasions, be ready with our *Utmost Endeavours* and *Assistance*, to Adhere to, and Serve Your *Majesty*, according to our Bounden Duty and Allegiance.

Addenda Pag. 58. l. 8.

TO *Gualter* I might add *Chemnitius* and many others, who could not believe St. *Peter* was so early at *Rome* to plant the Christian-Church. I shall name but one more of our own, the Reverend Dr. *Buckaridge* Bishop of *Rochester*, who in a Sermon at *Hampton-Court September* 23. 1606. upon those words, *Ye must needs be subject*, Rom. 13. 5. saies thus;

The *Soul* of the *Priest* and *Ecclesiastical Person*, as well as the *Soul* of a *Layman*, must be subject to the higher Powers. For why? St. *Paul* in this Epistle wrote as well to the *Clerks* and *Priests* or *Bishops* of *Rome* (if there were any then Resident at *Rome*) as to the *People*. We see he doubts it, nay he seems to deny it, tho he supposes them to be there, that he might bring them under the Duty of the *Text*, the duty of *Subjection*. And

And if St. *Peter* were litterally in *Babylon*, I know not how he could be in *Rome* to plant the Church there before St. *Paul*'s coming thither. And there are great Presumptions that he was there. Take the Judgement of the Learned *Gerrard* upon 1 *Pet.* 5. 13. Amongst others of his Arguments I shall only select these three.

1. *In* Babylone Caldææ *erant Multi* Judæi, *ideo* Petrus *eo sese contulit, & Evangelium ipsis Prædicavit vi Conventionis cum* Paulo *initæ*, Gal. 2. v. 7. *Congruit ergo cum Apostolatu* Petri *statuere*, Babylone Assyriorum *hanc Epistolam Scriptam.* 2. *Si* Romæ *hanc Epistolam* Petrus *Scripsisset, non videtur, satis justam & idoneam afferri causam, cur Nomen illius voluit dissimulare, cum* Paulus *in omnibus Epistolis nomen Urbis addat.* 3. Petrus Marcum *tunc habuit Comitem, cum hanc Epistolam scriberet, ut patet ex hac ipsa salutatione. Ergo tunc non fuit* Romæ, Marcum *enim tradunt Octavo* Neronis *Anno* Alexandriæ *Mortuum*, Petrum *vero Sex Annis postea a* Nerone Romæ *occisum. Quod si* Alexandrinam *Ecclesiam* Marcus *constituit, diuque illic Episcopatu functus est, non potuit* Romæ *esse cum* Petro.

To

To *Gerrard* I shall add the Judgment of Dr. *John Lightfoot ad* 1 *Cor. Addend. ad Cap.* 14. 14. *Cap.* 4. pag. 117. 118. Where he hath these Observations.

Cum celebrentur tres Apostoli Circumcisionis, Jacobus, Petrus, & Johannes, *Gal.* 11. 9. *hinc Diœcesin unicuique bene distribuas.* Palæstinam *& quæ ei contigua & connumerata*, Syriam Jacobo; Babyloniam & Assyriam Petro; & Helleniſtas Asianos *præsertim, ulteriores que* Johanni.

Babyloniam, *inquam*, & Assyriam Petro: *quod & ipse firmat cum Epistolam suam primam dictat a* Babylone, *& in secunda utitur Idiomate* Babylonico. *Crederes vocem* Bosor *prolatam pro* Beor *vel Solœcismum* Petri *fuisse, vel errorem Librariorum*; *sed* Chaldaismum *sapit, & plane docet quænam ea* Babylon *foret ubi jam tum* Petrus.

2 Pet. c. 2. 15.

Chaldæis *vulgare erat* ב *in* ו *immutare, & vice-versa*; [& post varia istiusmodi exempla pergit,] *Quæ observata palam testabuntur, inquit*, Petrum *in* Babylone Chaldaica *fuisse, &* Chaldaice *loquutum fuisse, cum dicerit* Bosor *pro* Beor.

Nec erat in toto terrarum orbe Regio ulla in qua Congruentius, & officio suo consonantius Evangelizare potuit magnus ille Circumcisionis Apostolus, quam in Babylonia *& locis adjacentibus, ubi* Hebræi *puriſſimi*

rissimi Sanguinis, & ubi decem Tribus, Circumcisio pleno nomine.

Upon these and many other weighty Considerations, I am induced to believe that St. *Paul* was a Principal Instrument in setling the Government of the *Church* at *Rome*, and do concurr with the Learned and Ingenious Dr. *Cave*, who sums up the Dispute of St. *Peters* being at *Rome* thus. In the Life of St. *Peter* Sect. 11. at the End.

'Granting, *sayes he*, what none that 'have any Reverence for Antiquity will 'deny, that St. *Peter* was at *Rome*, he 'probably came thither some few years 'before his Death, joyned with and as-'sisted St. *Paul* in Preaching of the Gos-'pel, (to which I shall add, and in esta-'blishing the *Government* and *Discipline* 'of the Church,) and then both sealed 'the Testimony of it with their Blood.

Addenda. Pag. 108. l. 11.

I am the rather induced to believe, that the Advice or Injunctions which St. *Paul* gives in his Epistles were but *Temporary*, and had a peculiar respect to the *Jews*, because they are restrained to the *Rites* and Observances of the *Ceremonial* Law, *viz.* to *Circumcision*, to

Meats

Meats and *Drinks*, and *Festivals*. Which Law, tho *Dead* by the Introduction of another Law, that is, the *Gospel*, yet the *Authority* and *Reverence* it had from God's own *Institution*, and the place it had under his more Peculiar *Oeconomy*, and Government, required that it should be laid aside with some Decency, and *buried* with Honour.

Vita S. *Pauli* *Lib.* 5. *cap.* 7. *p.* 255. A Thom. Mas- sut. expl.

Expediebat enim fieri Differentiam inter Profanos idololatriæ ritus, quos Gentiles, *Evangelicam legem suscipientes, statim prorsus relinquere tenebantur, tanquam impios, & abominabiles, & Legem illam veterem, olim sanctam, a Deo ipso institutam, & sancte ab antiquis Patribus observatam, a qua proinde* Judei, *quo magis pij eo minus abhorrere subito potuissent,* Christus *Dominus, etiamsi non obligaretur, tamen in pluribus observavit, ut in Circumcisione, Purificatione, Sacrificio Agni Paschalis & aliis. Quanto vero tempore Funus illius veteris Legis Duraverit, ita ut usus illarum ceremoniarum, & observantia, tanquam Lege illa iam Mortua, & ad Sepulchrum honeste deducenda, permitteretur, S.* Augustinus *non explicavit. Communiter autem durasse existimatur a Christi Domini passione usque ad excidium* Jerosolymitanum, *annis videlicet, quadraginta, quando*

do Judæorum *respublica est eversa, Templum Solo æquatum, Summum eorum Sacerdotium, & Magistratus defecerunt. Imo valdè credibile est, cum ante hoc tempus Evangelium sufficienter fuisse promulgatum videatur, Apostolos* Petrum *&* Paulum *ante ipsorum Martyrium fidelibus declarasse, observare in posterum Legalia, non solum non esse necessarium, sed iam incipere esse perniciosum, ut in Libro nono de Legibus* Franciscus Suarius *adnotavit.*

And becauſe 'tis evident that many of our *Diſſenters* are prone to play the *Jews*, eſpecially in the Point of a *Sabboth*, and ſome inſtances of *Negative Superſtition*, [Touch not, Taſt not, Handle not] I do therefore heartily commend to their peruſal.

A Speech Delivered in the *Star-Chamber* againſt the two *Judaical* opinions of Mr. *Traske*, by the R. R. Father in God *Lancelot* Lord Biſhop of *Wincheſter.*

FINIS.

To the READER.

THo Dr. Womock *has been perſwaded to own this Book, he cannot but Diſclaim the* Errours, *whether committed by the Printer or Tranſcriber. Yet ſuch as diſturb the Senſe of the Diſcourſe, are here Noted; the reſt are left to the Judgement and Charity of the* Reader, *to be Pardoned and Corrected.*

ERRATA.

PAge 13. for 2 *Pet.* 2. 6. read *Gal.* 5. 12. p. 14. l. 16. r. *ſo to.* p. 15. l. 9. r. *And.* p. 17. l. 14. r. *all Rule.* p. 25. l. 5. r. *In.* p. 29. l. 21. r. *Common.* p. 34. l. 23. r. *at all.* p. 62. l. 13. r. *Was--Were.* p. 70. l. 3. r. *Brother Cenſurer.* p. 73. l. 17. r. *but that.* l. 21. r. *Doubts.* p. 77. l. 13, 14. r. *underhand.* l. 19. r. *from the.* p. 78. l. 22. r. *Wrot.* p. 86. l. 3. r. *as are.* p. 88. l. laſt, dele *they.* p. 90. l. 2. dele *his.* p. 93. l. 27. r. *both Parties.* p. 122. l. 4. r. *his acknowledgements are ſo full.* p. 139. l. 13. r. *Wit,* l. 18. dele *thereby.* p. 159. l. 16. r. *whom he.* p. 171. l. 14. r. *Gal.* 1. 6, 7. l. 19. r. *Salva Pax.* p. 175. l. 5. r. *Mal.* 1. 8. p. 179. l. 26. r. *while.* p. 185. l. 23. r. *And the Anabaptiſts do ſo too, who will not allow the Civil Magiſtrate to have.* p. 186. l. 18. r. *Creditable.* p. 187. l. 13. r. *then St.* p. 189. l. 19. dele *obſerved.* p. 200. l. 13. dele *I.* p. 247. l. 3. r. *as to.* p. 249. l. 24. r. *Cruel* p. 292. l. 2 & 27. r. *Abailardus* p. 301. l. 18. r. *impertinent* p. 305. l. 1. r. *out the* p. 307. l. 10. r. *Judgment* p. 313. l. 25. r. *Proteſtants* p. 317. l. 27. r. *Faction* p. 318. l. 19 r. *a Faction* p. 323. Marg. r. *Acts* 2. 47. *John* 10. 16. p. 336. l. 4. r. *end of* l. 5. r. *if we* p. 337 l. 4. r. *I may* p. 340. l. 24. r. *Politiæ,* in Marg. *Calvin* p. 343. l. 2. r. *quarrel* p. 344. in Marg. r. *Apoſtolus* p. 347. l. 4 & 5. r. *detained* p. 363 l. 27. r. *duly.*